

A N  
*Inuective against vi-  
ces, taken for Vertue.*

Gathered out of the Scriptures  
by the vnprofitable seruant  
of Iesus Christe,  
Richard Rice.

Also certayne necessary instru-  
ctions, meete to be taught the yon-  
ger sort, before they come to be  
partakers of the holy Com-  
munion. Done by  
D.VV.Arch.

*Roma. xij.*

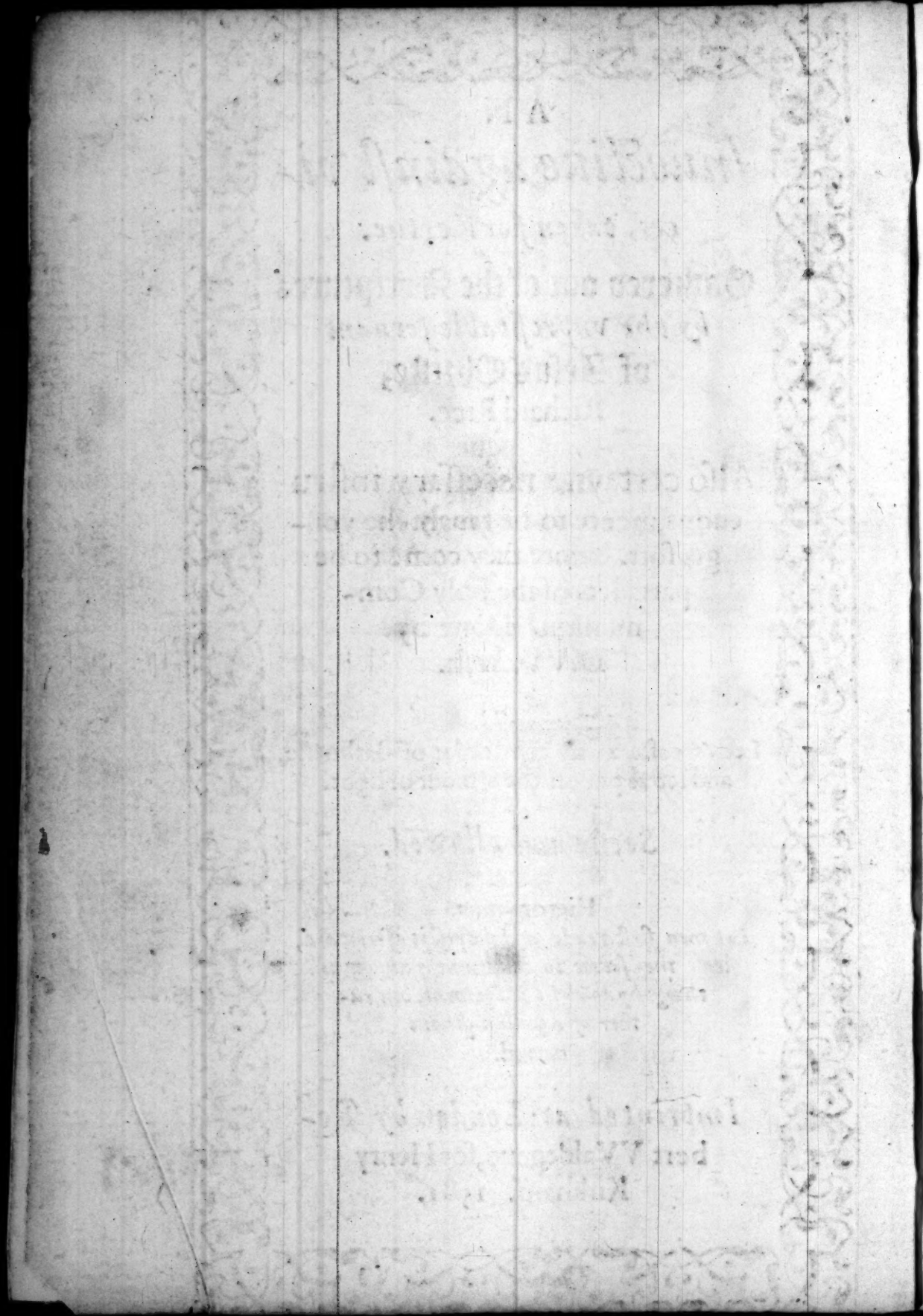
Let vs caste away the deedes of darknesse,  
and let vs put on the armour of light.

*Seene and allowed.*

Hieronymus.

Let men first reade, and despise it afterward,  
least they seeme to condemne unknown  
things, by no right iudgement, but ra-  
ther of a presumptuous  
hatred.

Imprinted at London by Ro-  
bert Valdegaue, for Henry  
Kirkham. 1581.







# To the Christian Reader,

Robert Crowley wisheth the direction  
of Gods holy spirite.



Being requested to peruse this  
Inuective agaynst small vices: I  
haue diligently weighed the rea-  
sons that the Author hath vsed,  
and doe finde that suche as are  
delighted in those small vices  
that he inueigheth agaynst, may  
take some aduantage to caluminate the Authors  
doing, for that he seemeth to inueigh agaynst these  
small vices, as agaynst deedes so forbidden of God,  
that the very deede done is sinne of it selfe, and that  
the doer of any of those deedes must needs be ac-  
counted a sinner. vvith vvhat minde so euer he haue  
done it. But as the vauntage may be taken by the  
vngodly persons, that vvould fayne haue libertie to  
spende their vvhole tyme in idlenesse and vanitie:  
so the godly minded shall haue occasion to flee from  
all vnlawfull gamening, and to seeke suche recrea-  
tion vvhen neede shall require, as may stande vvith  
the lawes of their countrey, and tende to the glory  
of God. I haue therefore thought it my duetie, in  
these fewe vvordes to admonishe the Reader of

To the Christian Reader.

the profite that he may take by the reading hereof. First, he shall be put in remembraunce of that profession that he hath made in his Baptisme, vy which is, to forsake all the vanities of this vicked vvorlde: and that the vvhole course of a Christian mans lyfe should be a continuall vvalking in the vwaye of the spirite, and fleeing from the vwaye of the flesh. Secondly, he shall be occasioned to seeke to knowe vwhat the vvorkes of the flesh be, and vwhat be the vvorkes of the spirite: and to bende him selfe rather to goe out of the vway on the right side, then on the left, and rather to vvalke in the most rough and narrowe vwaye that leadeth to lyfe, then in the broad vwaye that leadeth to death and destruction. Last of all, he shall see playnly paynted out, the sondnes of the reasons that the fleshly mynded men vse, in mainteining their lewde libertie, in riotous and vnlawfull gamening. The Lorde Iesus guide vs all by his holy spirite, so that the flesh beeing fully mortified in vs, vve may vvalke in the spirite all the dayes of this lyfe, and after the ende thereof enjoye that endlesse glory that he hath promised to suchē.

Amen.



## To the Christian

Reader.



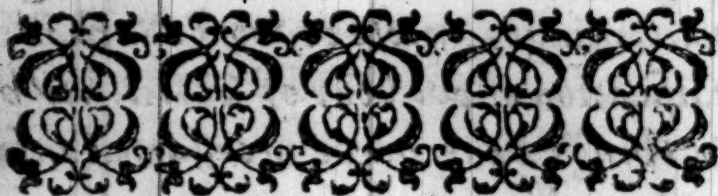
**W** H E R E as in the notable  
workes of manye famous  
men (most Christian Rea-  
der) many things in these  
our latter age haue beene  
searched out, no lesse neces-  
sary then godly, to the information of the  
congregation. \* That the Saintes mighte Math. 24.  
haue all thinges, meete to worke w<sup>th</sup>all, to  
the edification of the body of Christ. \* While Ephes. 4.  
many things haue beene necessarie ranfac-  
ked, other things very meete haue beene o-  
mitted, the whiche in the sacred worde of  
God are sore reprehended, as whoredome,  
murther, or thefte. \* Not as though I, as a Roma. 8.  
singuler person, would of mine owne capa-  
citie and wit, nowe at length, take in hande  
to correct Magnificat, or to picke oute the  
Crowes eyes : But according to the talent  
A.ij. that



To the Christian Reader.

Rom. 12. that God hath committed vnto me. \* Seeing  
vice so rife, and damnable before God. And  
1. Cor. 5. \* no lesse daungerous to the open reporte of  
the consciences of Christian beleeuers (to  
whom onely, with obscure brightnes, I com-  
mit this litle Treatise) thought my duetie  
no lesse then somewhat to saye, in the refor-  
mation of such wickednesse. \* Howe truely  
and meetely, let the worde of God recorde.  
2. Tim. 4. To the which (good Christian Reader)  
I wholly commit thee, with the en-  
crease of his knowledge.

Amen.





*The Lorde Iesu Christ, the  
sonne of the euerlasting God, the resto-  
rer of all puritie, giue vs grace to  
liue innocently in his sight.*

*Amen.*



**G**D the mighty maker of  
thinges by his power and  
worde (that is his welbelo-  
ued sonne and our Saviour  
Christ Iesu) intending for  
his pleasure onely, to fa-  
shion that noble creature, and of most dele-  
ctation in all the workes of his hands, sayd  
as the Scripture witnesseth: Let vs make  
man vnto our owne similitude and likenes.

\* In these two wordes, similitude, and Gen. 1.  
likenesse, knitting or coupling man vnto  
him selfe, disceuering him farre both in  
knowledge and liuinge from the other  
workes of hys making, for as much as he  
ordayned all other thinges for hys com-  
moditie and pleasure, to obeye and serue  
him, and that he shoulde serue and be obe-  
dient to none of them all, but onely to his

A.iiii.

creatour

## *The Destruction*

creatur and maker, the celestia<sup>l</sup> God of  
heauen and earth, vnto whose similitude  
and likenesse he is made, in that he is made  
vnto our likenes, it certifieth vs that he is  
inuested and indued with the knowledge  
and vnderstanding of Gods beneuolence  
towards him, and with affections obsequi-  
ous vnto reason, kindled with the lanterne  
of Gods bright countenaunce, as to know  
where as a litle before he was but a vyle  
peece of earth, and the dounge of the filthy  
ground, that he is now made of that cara-  
nous earthly slime, a creature most noble  
and worthy, not made vnto the likenesse,  
eyther of the earth or water, eyther of fishe  
or foule, eyther of Aungell or Archangell,  
but only vnto the likenes of his Lord God  
in memo<sup>rie</sup>, vnderstanding, and pure will,  
the which he bestowed vnto the glory of  
hys God that made him, and not in vayne  
trilles, musings of folly, phantasies of a  
transitorie and wauering minde, and that  
sheweth well the worde that foloweth, that  
is, that man was made to his similitude,  
certifying vs, that man, beside that he was  
indued with the Image of his Lord God,  
with the properties before recited, yet not  
with stan-



## Of small vices.

Withstanding, in as much as man representing his Lord God in similitude, is not onely indued with these noble giftes, as memory, vnderstanding, pure will, after the Image of his maker, but also with most excellent and highest vertues after his similitude, as with originall Iustice, whiche is els nothing, sauing the innocency of a pure godly lyfe, and a religion of righteousnesse, newly ingrafted in his heart, towards his Lord God, and a pure obedience vnto his commaundements, with a single eye to his neighbours profite, with the whiche properties is he right made vnto the similitude of his Lord God, according to the saying of the holy Ghost in the thirde booke of Moyses: \* Be ye holy, for I am holy. Now Leuit. 11. 17. is it manifest with what comely qualities man is like his Lord God, both in Image and in similitude, and thus adourned with these godly ornamentes and graces, he appointed a place for him to exercise these noble vertues, & that they should not through slothfulnesse lye in him, as things of small estimation and worthinesse, and so sent him into Paradise. What to doe there? To Bowle, or to play at Dice, or Cardes, Wher-  
nippicke,

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nippicke, or slipthrift: Were these noble  
giftes of no higher worthinesse, then to be  
bestowed in suche trifles of folie: Is the  
memorie that his Lorde God gaue him to  
ble, to the remembzaunce of his firste ma-  
king, no better worth then to be exercised  
in packing of a Carde, or setting of a Die,  
or deliuering of a Bowle, or inuening of  
craft to deceiue his neighbour: For these  
or suche like trifles, did not God prepare  
paradise for Adam, with his notable gifts,  
and in earnest, to profess the truth, it is to  
much shame, to graunt these goodly gifts  
to be receyued at the handes of the moste  
pure and glorious God, and so wickedly  
both agaynst Gods blessed pleasure, and  
the vtilitie of our neighbour, to be vsed, for  
our God prepared Paradise for Adam  
to worke in, sayth the text. \*Is Bowling  
working: Is Carde playing working:  
Is the blasphemie of Goddes moste holy  
name a working: yea, and meete for Pa-  
radise: Is craft, deceite, guile, and dissi-  
mulation, a worke fitte for him that shoulde  
enter into Paradise: If these vices and  
such like, be not found in gaminge, beside  
chaunging of the colour: sighing from the  
heart

Gen. 2.

## Of small vices.

heart for the losse of a pilde halspenie, more then for the vayne taking of Gods blessed name, with the whorling of the Portes about the house, the Cardes into the fire, the Dice vnder the feete, where shall he finde them? In gamening I sape, and not in working, and for this caule did God ordayne Paradise for man to worke in, indued with all these godly qualities, meete to enter into such a worthy place, and there at his pleasure to exercise them to the honour of hys Lorde God. But a lacke for pitie, long dyd no man continue in this godly state and vocation, to occupie hym selfe in Goddes Commaundementes, for, forthwith did the Serpent (disdainfull of mans felicitie) blowe such blastes into his fleshy eares, that he set aside his Lordes will, and gaue attendaunce, and listened to the voyce of the Serpent, and in a moment he losse quite all these godly giftes, wherewith he was made vnto the Image and similitude of his Lorde God, and was reduced to such penurie and beggerie, that he had nothing left him but shame onely, and had not (as the comon saying is) one good poynt about him, and thus he ranne away from



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from the presence of his Lorde God, and the farther he ranne the worse he was, and the more shame followed him, for he had neither the shape nor similitude that he receyued of his Lorde God, to shewe him, as obedience, singlenesse of minde, pure abstinence from carnall affections, originall equitie, true religion of his celestially father, subiection of the heart, &c. But rather the similitude of the Serpent, as shame, disobedience, presumption of stomacke, to be like his Lorde God in knowledge and understanding, ready to climbe vp to heauen by folly, breaking of his couenaunt, with suche like shamefull and wicked enormities, what remedie now to restore this lost Image agayne? Which is the way to obtayne this deformed similitude, to his pristine and former shape againe? Is idleness the way? Is phansying the way? Is the way by playing and sporting, or resting of thy weary bones, with the bones of a payre of Dice, or with a payre of Cardes (otherwile now called the booke of lye) and though it be spoken but in iesting, yet is it not altogether for nought, for the nature of some is to rest more in them, and

are more at quiet with the Ace, King,  
Queene, or Card of Spades, then they  
can be with a Spade to digge or delue ho-  
nestly after Gods preceptes for their li-  
uing: yea, and delight quietlier in the Ace,  
King, Queene, or Card of the Hartes,  
then they doe in the booke of lyfe, regeste-  
red with the death of an vnspotted Lambe,  
and sealed with the blond of Christ, sprin-  
ging from his tender heart, and they are  
the moste part (I say) very sozry that they  
haue not wherewith to mainteine suche an  
idle life continually, is this the way now to  
clayme the Image and similitude losse a-  
gayne? No, no. Which is then the way?  
Surely Paul (moued by the spirit of God)  
findeth howe to restore this lost Image a-  
gayne right wel, \*saying: So then, as con-  
cerning the conuersation in tyme past, laye  
from you that olde man whiche is corrupt  
through deceiueable lustes, and be ye re-  
newed in the spirite of your minds, and put  
on that newe man, which after the Image  
of God is shapen in righteowlnes and true  
holynesse. Here haue ye of saint Paule the  
Image of God repayred agayne aright,  
Wherin think ye: in deceiueable lustes and  
phantysms

Ephes. 4.

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phantomings of the wanton flesh, after the Image of the olde man, corrupted by nature, no surely. But in righteousness sayth Paule; well, is this then right that for my restitution and restauration performed in Christ, I shall now quitte and recompence the same with a payre of Cardes or Dice? I woulde also learne very fayne whether suche vayne pastime belongeth to the olde man, or to the newe: if it pertaine to the new man, then are we bound in conscience continually to be playing, carding, dicing, bowling, faring, kayling, or suche like. For Christ sayth playnely: \*I haue giuen you to an example, that ye do as I haue done. \*Also Christ left vs an exāple y we should follow his foote steppes, now therefore, if these thinges pertaine to the newe man fashioned after Christ, shew vnto vs clearly by the manifest Scriptures where wee shall finde them, that we may folow Christ in them. The text sayth playnely, that the newe man is fashioned to the Image of God in holynes. \*That as he which called you is holy, euen so be ye holy in all maner of conuersation, all this waye, yet finde I none occasion to followe Christ in suche trifling

Iohn. 13.

1. Pet. 2.

1. Pet. 2.



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crifling phantasies. And to helpe the matter forth, \* In his Gospell the first Chapter sayth very godly on this wise, That we beeing deliuered out of the handes of our enimies, might serue him without feare all the dayes of our lyfe, in suche holynes and righteousnesse as are accepte before hym.

Luc. 1.

Peter sayth, in all maner of conuersation we must be holy as Christ is holy : but the olde man sayth, for a layze touch and vse it not, we muste sometime beare with the weaknesse of our neighbour, and if we liue in the worlde, we must now and then dally with the worlde: the new man saith, fashion not your selues like vnto this worlde. \* And

Rom. 12.

I would not aduise thee, for the pleasure of this blinde worlde, to follow the foolish appetite thereof, and to be condemned with the worlde. \* Thou wilt say, I purpose not to remayne in it, but pastime for a daye or two, and to leaue off. Well, thou doest well to laye for thy selfe, and to set Christ to schole, he sayth for thy deliuerance out of thy enimies handes, thou must serue him in holynes and righteousnes all the dayes of thy life, and thou as somewhat wiser then he, wilt keepe a daye or two for thine owne pastime,

1. Cor. 2.

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pastime, to serue thy worldly affection. Nowe then belike we can not learne no suche daliance or vaine pastime to pertaine to the Christian or new man regenerate in Christe. For it is yet vnproued, and the Scriptures vnought, and therefore on our part unbeleued: therfore if ye will haue vs credite them, proue it vnto vs by reason, and the sacred Scriptures, and laye them playnly before vs as we haue done, and we will willingly receyue it with thanks, and till ye haue so done I pray you holde vs excused though we beleue them not.

Then it seemeth moste like, that suche vayne trifling pastimes belong to the olde man vnacquaynted with Christe and his worde: if it so be, as it is in deede, then the text commaundeth vs to laye them aside, and to haue noughte to doe with them.

Col. 3.

\* Paule also in the spirite of God coun-  
celleth vs to put from vs all thinges, as  
wrath, fearcenesse, maliciounesse, cursed  
speaking, filchy speaking out of our mou-  
thes. Nowe tell me, I pray thee, where  
shall ye finde more wrath, displeasure, hart  
burning, hate, enuye from the very heart,  
then ye shall doe in Dicing and Carding?

Pea

Yea it chaunceth oftentimes, that two shal  
enter into gamening very good louers and  
friends, and oꝛ euer their gamening be en-  
ded, they shall be mortall enimies, and the  
one ready to reuile the other so spitefully,  
that it is a thousande to one if they parte  
without blowes. Then followeth straight  
wayes suche anger, that runneth into the  
daunger of iudgement, and Racha. That is  
woꝛthy of councell, yea, and thou foole, that  
is woꝛthy of Hell fyre. \* Dought not nowe Mar. 5.  
gamening, which engendꝛeth suche incommo-  
ditie and inconuenience, to be annoyded  
as a thing most daungerous, and most pe-  
stilent, among them that pꝛofesse them sel-  
ues Christians: Yea, ought not rather the  
very Jewes and Infidels, the whiche are  
without all godly lawes, saving onely the  
law of their conscience, excusing & accusing  
them. \* As their wickednes are enormous Rom. 2.  
to shunne suche vngodly pastimes: Yes  
truely ought they, then muche more thou  
beeing the pꝛofessour of Christes holy E-  
uangely, oughtest to be an abstayner from  
all thinges that haue any shewe oꝛ likely-  
hood of vice. As the good and true disciple  
of Iesu Chyiste Saint Peter testifieth.

my hon

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my sob

m



1. Pet. 2.

\*I beseeche you brethren as Pilgrims and  
straungers, to abstayne from fleshly luites,  
which fight agaynst the soule: and see that  
ye haue honest conuersation among the  
Gentiles, that they which backbite you as  
cuill doers, may see your good workes, and  
praise God in the daye of visitation. But  
thou wilt perchaunce say, that I am to harde  
to reprehende that thing that maye for an  
honest recreation be frequented, whereas  
the companie is sober, and purposed of a  
gentle intent, secluding blasphemie, riote,  
drunkenship, and such like excesse, onely for  
the passing of tyme, to refreshe our wittes.  
Well, I heare thine excuse very well, mee  
thinke thou callest it an honest recreation,  
and that I am to harde to reprehende suche  
an honest recreation. If playing at Cardes  
or Tables, scapling or bowling, be such an  
honest recreation, I pray thee for the loue  
of God, finde it out of the worde of God,  
and shewe it me, that I may also refreshe  
my selfe, and giue thee thanks.

We haue proued a litle before, that they  
are suche actes as appertayne to the olde  
man. For we coulde not finde them meete  
for them that were fashioned after the I-  
mage

image of God, and so bozne anewe, and regenerate in Christ, and in as much as they are the feates and deedes of the olde man, call them by what name or vocable so euer thou wilt, yet may not we for the honest terme that thou giuest vnto it, receyue the thing that is nought and wicked neuer the sooner: for Paul calleth it the old man corrupted through deceivable lustes. \* And here Ephes. 5.  
 Peter would haue vs as well acquaynted with them, as a wayfaring man is in the Countrey that he neuer was acquaynted or came in al his life time, and calleth them plainly, fleshy lustes, fighting against the soule, he would also we shoulde haue good workes to shewe among the Heathen to prayse God with, in the dayes when thou shalt be circumuented of the enemies of Christes Crosse, and chauncest to be persecuted for thy maisters sake, whiche he calleth the daye of visitation, what wilt thou haue to shew for thy selfe? shall any of these honest recreations, sober pastimes, refreshing of the witte, be taken then for good workes, bicause thou giuest them honest names? No, no, surely, Matthew declareth Mat. 5.  
 very playnely, where he would haue our

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good workes for to shine before men, that they may see our good workes, and glory our father which is in heauen, and ye shall finde that he there speaketh of the sacred Gospell with his workes. Will yee see what goodnesse ensueth of your honest termed pastimes? firste where doe chilozen pitiously cry out for meate and drinke, and can not get it? forsooth where their father is giuen to Bowling, Dicing, or Carding, Tennis playing, Scapling, and such like. Where doe seruantes lacke worke, and stande whizzling their knife aboute their fingers, and gasing idely about the streetes and walles, to occupie the whole halfe day in vayne language? where their maisters be addict to Bowling, Dicing, Tables, Cardes, Tennis playing, Scapling, with suche like. Where wanders women about the Towne middaye and midnight, with, wot ye where my husbände is? when saw ye my good man? where might we best inquire for her vnchristie husband, but where the man is giuen to suche vncomely vices?

Where is the name of God wickedly blasphemed, but in suche vnnuete assemblies?



*Of small vices.*

blies : where is twelue pence spent before  
eight pence be earned, but in suche unlaw-  
full gamening : where flye the pots about  
the house : where fall men together by the  
eares : how come men into extreme pouer-  
tie : when fall man and wife to sighing and  
sorrowing, and starting in their sleepes,  
and wringing of their hands : but where is  
giuen to suche excesse in pastime : Where  
are frayes rayled : men stabbed in with  
woundes, and lye at their wiues handes,  
whiche hath thzee or foure childzen, and  
litle worke, and small friendes, and colde  
charitie : but where there is vsed such riote  
and excesse in gamening. And wilte thou  
now say, that a Chyristian man may exercise  
with a good conscience that thing that all  
this mischiefe springeth on : seeing also  
they pertayne to the olde man which wee  
ought to put from vs, and are called of Pe-  
ter fleshy lustes also, the which we muste  
abstaine from : Looke now & marke if thy  
honest recreation, gentle pastime, and con-  
uenient refreshing of thy witte, with suche  
like comely tearmes, will make a wicked,  
a sinfull, a detestable, a fleshy and corrupt  
thing, good. No, no, it will not be : there-

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foze I hartily beseech thee (good Christian Reader) call me not an hard reprehender, for (before the righteous God I speake it) I reprehende it none otherwise then I haue a cause, and no harder then thou thy selfe (if thou doest right) oughtest for to do, and I pray thee instantly desire God of his fatherly affection, \* in thy prayer, that he will graunt to the compiler of this simple and rude matter, \* (yet God he taketh to his conscience faithfull & true) that he will kindle his heart, \* with his sacrificing spirit, that he may leaue of (as he entendeth none other) suche vayne and ydle trifling. Also thou sapest, where a sober company is met, suche pastimes may be vsed: that maketh me soze to muse, for I can not thinke that sober company will take an vnsober matter in hande, yea though they were as sober as euer was *Abstemius*, as constant as euer were the *Rachabites* in abstinence, \* as austere in liuing as euer was *Iohn* the Baptiser, as circumspect as euer was *Ioseph* in Egypt vnder *Pharao*: \* Yet if they should goe about suche trifles of folly, and occupie them selues in phantasies inhibited by the mouth of God, I can see in them

1. Tim 2.

Rom. 1.

1. Pet. 1.

Jerem. 32.

Math. 13.

Gen. 41.

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them no sobernesse, no wisdom, no circumspection, but rather folly, sobernesse that is corrupt with deceivable lustes, the olde man fashioned after the diuell, and not after the Image of God. For what sober company can ye appoynt me, that frequentate suche vayne pastimes, the which after the custome of the Realme when they are inhibited, are called vnlawfull games, except Drunkardes, Blasphemers, Rapers, Gesters, ydle talkers, that pertayne nothing to the matter, \* be a sober company, except craftie deceiuers, subtil workers, false dissembles, be a sober company? Ephes. 5.  
For marke the most honest gamesters that will professe them selues before they enter into play, by their false fidelitie, that they will play neuer a Card false, nor neuer an Ace wrong, and when they are once entered into playe, there shall be packing of Cardes, winking with the eyes, blaring out the tongue, renouncing the Trumpe, and coming in agayne, and when that disceite is spied, then shall they fall to reasoning why he did so, then will they haue an aunswere why he hath broke his promise, as though he would haue him keepe hys

B.iiii. promise



## The Destruction

promise in a foolish matter, when he breaketh his promise dayly in a weightier and more deeper matter made betwene God and his neighbour: is not this good stuffe thinke you? is not this meete for a sober companie? Well goe to, admit it be meete for a sober companie, as to take sober men for the discrete men of the world (for more honestlier can ye not take sobernesse,) is it therefore (and speake of pure conscience) meete for a christen cōpany? I dare boldly say, that the corrupt olde man shall neuer enter into the kingdome of Heauen.

\* And if these be the workes meete for a Christian companie, then shall the Christian companie neuer come in heauen, and I marueile much also, if these workes be so meete for a Christian companie, why Christ taught not his Disciples suche meete workes, and the people also in the heauenly Sermon that he made in the Mountayne.

\* Where he blessed the poore in spirite, the mourners, the mecke, the hungrie and thirstie for righteousnes, the mercifull, the pure in heart, the peace makers, the sufferers of persecution for his name sake, he blessed them also which were reuiled, and suffered  
all

Colos. 3.  
Ephes. 3.

Mat. 5. 6. 7.

all maner euill sayings for his names sake,  
these with such like were the workes which  
he blessed. But I here not in this place that  
he blessed eyther Cardes or Dice, Coun-  
ters to play at Penipricke with, or payled  
Groates to playe at Slipthifte, Tennis  
balles or bowles, Horse bones for Scay-  
les, nor knives for Muggle pickke, nor  
Shaftes to darte ouer Beames in raynie  
dayes: No, neyther Dicers nor Carders,  
Penipricke players, nor slide thiftes,  
Scailers nor Darters, Tennis players  
nor Muggle pickers, but if they had bene  
workes meete for a Christian company, he  
would not haue forgotten them no more  
then they did the other. But what was the  
occasion that he remembred not the laste  
workes in his Sermon, as well as he dyd  
the first: Looke and search the Chapters  
(I pray thee) and thou shalt manifestly see  
that the former workes (whiche are meete  
in deede for a Christian company) haue the  
promises of the kingdome of heauen. But  
the later workes meete for the olde man  
and the Diuell hath not so, and in deede (to  
professe the true th) they that are well ac-  
quainted with the first workes, will haue

## The Destruction

1. Pet. 2.

Colos. 3.

1. Cor. 5.

no deintie in the laste. Now then if the first  
worke be approued of God, meete for a  
Christian assembly, and suche as haue the  
promises also of the kingdome of God,  
and the latter beeing fleshly lustes. \*Figh-  
ting agaynst the soule, not shapen after the  
Image of God, but after the olde man,  
corrupt with receiuable lustes, \*destitute  
also of the promises of the celestiaall king-  
dome, \*Judge I pray thee good Reader  
(if thou be not corrupt with like affection)  
which worke be meetest for a Christian  
companye, as for the firste worke we will  
not make much mention of, for they are in  
case good inough.

Eccles. 30.

But let vs touche a little of the seconde,  
that it maye be to the glory of God, and  
to the reformation (if it maye be) of suche  
shamefull vices. What is the occasion that  
the Mother many tymes lacketh all the  
pinnes on her Pincale? But because the  
Parentes without the feare of God bying  
by their chyldren in wanton gamening,  
and will not rebuke them, but make them  
delicate and wilfull, \*What meaneth that  
the father lacketh now and then an halfe pe-  
nie or a penie out of his purse? Euen for  
because



Of small vices.

because their Parentes suffer them too licentiously to rage after their owne reane, whose song at length shall be full of heauines. For asinuch as they haue rather main-  
tayned their folly in riote and gamening, and haue spared the rodde of correction, that ministred wisedome, and therfore shall they be both father and mother brought to shame. \* What meaneth it, that a sober man taking great care, watche, and studie abzoade, for his wife and childzens liuing, commeth home at night, and findeth in his house, in steede of a sober huswife, a thing worse then a Dragon, and Lyon, the Serpentes heade, chaunging her countenance like a Beare, a drunken huswpyse? But because she loueth dalliaunce and pastime, rioting and gamening, one potte a Beare abzoade, better then twentie at home? What meaneth it that poore men taking muche payne for their wiues, and their owne liuing, and walke circumspectly abzoade, to fetch with their honest labour somewhat home, and at his recurne findeth neither Platter, nor Dishe, Charger, nor Saucer, Spones, nor Trenchers, Pannie, nor Potte, Beate, nor Drinke, because

Prou. 29.  
1. Kings. 3.

Eccle. 25.

## The Destruction

cause they leste shewde huswvues at home  
delighting in riote and gamening, Bow-  
ling, Carding, or Dicing: What mea-  
neth that we haue so many Gayles, Lod-  
ges, and prisons, with as many prisons as  
they may be thruste, so many Stockes and  
Pillories, Goose houses, and Cokestooles,  
Barres for thecues to hold their hands at,  
and Galow trees: \*but because the people  
is so sore sette on riotte. \*As the games be-  
fore recited, with other wickednesse. The  
Lorde in heauen suppresseth these vices once,  
that there maye be many of these swordes  
and corrections taken awaye. What mea-  
neth that wee haue so manye leane Ser-  
mons, and so many fatte Bankets: Be-  
cause there is more affectiō had to the Ta-  
bles then to the Testament, to the booke  
with two and fiftie leaues, then to the  
Bible: What is the occasion that the wor-  
kes of mercy are so sore abated: \* Because  
the works of the diueil, and bayne pastime  
is so sore increased. \*Many mo pastimes  
there be whiche I am not acquaynted with  
(though I am acquainted with too many)  
that suppresseth the glory of God, and de-  
prive vs from the Image of his glorious  
sonne

Rom. 13.

Prou. 28.

Math. 25.

Math. 24.

*Of small vices.*

sonne Iesus Christe, by whom onely wee  
haue an entrance vnto the father. \* Marke Iohn.6.  
nowe good Christian Reader, and ponder  
well, whether these workes of ignorance,  
meete companions for the diuell. \* These Rom.5.  
deceivable lustes, \* fleshely affections, Col.3.  
workes of damnation, the deedes of sinne,  
be meete for an honest companie, or not.  
\* Yea, and for a Christian companie, and Gal.5.  
specially to be blessed of Christ, without he  
blessed them, as he promised to Moses, with  
carefull curses. \* In the Citie, and in the  
Leuit.26.  
Towne, and in the fildes, in the storehouse, Deut.28.  
and in the baskette, in the fruite of thy  
body, that thou shalte be barrayne, and if  
thou hast any children, they shall be blinde,  
dumbe, lame, or halte, or in the fruite of thy  
lande, and curses vppon thy Oren, and vppon  
thy Sheepe, in thy ingoing, and in  
thy outgoing, to thy destruction, and re-  
buke, to all that thou settest thy hande too,  
till he bring thee to naught quickly, for the  
wickednesse of thine inuentions, because  
thou hast forsaken thy Lorde God, and gi-  
uen thy minde, and set thy heart of other  
trifles, with an hundred suche like: we may  
chaunce to haue our deedes blessed on this  
maner,



maner, and except we amende in tyme, after many plagues, pestilences, & dearthes, without controuersie looke for none other blessings and that shortly.

God open the eyes of our Magistrates, that they may see a redress for these things in season, that in steede of speaking to a Bowle, or Die, or Carde, vnreasonable and dombe things, we may through our Prayers, and their ayde, speake vnto our neighbour, and our owne fleshe and bloud, things out of the volume of the Sacred Bible, to his edification and soules health.

Deut. 17.

Iosue. 1.

1. Peter. 4.

\* As the good Disciple of Iesu Christe Saint Peter counsaileth vs. \* If any man speake, let him talke as the wordes of God. Nowe Peter woulde not onely haue our deedes sauour and tast of God, but also our speache, language, and communication, would he haue sounde as the wordes of God, or els not to speake at all. Now then, do Sile Ace, Kater Deuce, Sinke Trey, Ambes Ace, two Deuces, take him now? Dice if ye can, gentle Dice what ye will, I care not. A shame take these euill favoured bones, a pestilence on them, with bloud, woundes, nayles, and heart, I woulde  
tyse

these Dice were burnt. Sounde these  
tearmes, I saye, like the worde of God:  
Doeth marke well the Cardes, take heede  
howe he packeth them. I haue the Ace,  
therefore muste I robbe, with putting  
your hande to your Cappe, your fist on a  
heape, your finger to your heart, kissing  
of the Cardes, taking your self by the nose,  
with, it is mine already, y<sup>e</sup> play naughti-  
ly, whoyle, take vpp<sup>r</sup>, the tricke is mine,  
shamefully caste: I muste deale nowe, doe  
these wordes I say, sound as the wordes of  
God: they sounde in deede, but after the  
trade of the olde man, and not after Christ,  
after the fleshe and h<sup>e</sup>r appetite, and not af-  
ter the motions of the spirite, and in that  
Saint Peter willethe here, that our speache  
shoulde be as the wordes of God. Paule  
to the Collossians. Addeth to the wordes Col.3.  
of Peter, as it were a Paraphrases, put-  
ting it clearely out of question, that all thin-  
ges whatsoeuer we do in word or in deede,  
shoulde be done in the name of the Lord Je-  
su, giuing thanks to God the Father  
by hym. Looke if these wordes or deedes  
that are spoken of before, be done in the  
name of the Lord Jesu, or as Dauid in his Psalm.12.  
twelue

twelue Psalmes declarerth what maner of  
wordes the wordes of the Lorde be, to giue  
the more light to Peters sentence, saying:  
The wordes of the Lorde are pure wordes.  
Euen as the siluer which from the earth is  
tried and purified seuen tymes in the fyre.  
Now ponder howe the wordes of the Lorde  
are pure wordes, and our wordes are vn-  
pure, filthye, and wicked, and specially in  
suche light pastimes: pure as the siluer  
tried from the earth, are the wordes of the  
Lorde, and our wordes are as filthye as  
doung, tryed out of a filthye and stinking  
stomacke, polluting and defiling the man.  
Whereby we shall not misse but be con-  
demned. \* And therefore appoynt with thy  
selfe assuredly to giue accountes for all  
suche ydle, vnprofitable, and bayne wordes,  
before the high iudge, that shall weigh both  
thy actes, wordes, and workes in a payre  
of euen Balaunce, and rewarde thee after  
thy desertes, as thou hast wrought them in  
thy caranous body. \* Now yet once againe  
I say, take heede, and be well aduised what  
workes ye will prepare to appeare with  
before the glorious Iudge, thou hast now  
warning, and both the workes of the flesh,  
and

Math. 15.

Math. 12.

1. Cor. 5.



and the woozkes of the spirite layde open-  
ly befoze thine eyes, with the woozdes  
and communication, meete for a sober, an  
honeste, and a Christian companie, with  
the contrary, and both their rewards, ther-  
foze take heede and be wise in time. Beside  
this, thou saist that a sober company, now  
and then may exercise such honeste recrea-  
tions, for the passing awaye of the time,  
excluding blasphemie, riote, and accesse.  
I would gladly heere these recreations,  
which ye call honeste, to bee firste pꝛooued  
honeste: befoze ye call them honest recrea-  
tions, if that bee an honeste recreation, to  
exercise that thing, That theeues, Whore-  
mongers, Blasphemers, Murderers,  
Drunkards, Railers, Jestors, mockers, and  
scorners dooe occupie, it is a wonders ho-  
nest recreation. Now then I perceine very  
well, that ye can bee partakers with that  
wickednesse, that such a shamesfull rable of  
riotours and drunkardes vsed, with the  
vengeance of God annexed vnto them, for  
where is the vengeance of God more pre-  
sent, then where the deedes of the fleshe  
are exercised. \* Then ye can be partakers  
with the poore flocke of Christe, that dooe  
abhorre

## The Destruction

John. 8.

Math. 16.

abhorre such phantasies, and imaginations  
of the diuell, \*whollie addicte to an honest  
puritie of liuing, and to the seachinge of  
the sacred wil of God, out of the holy bible,  
Christe being in the middes of them. \* Ho-  
neste recreations are meete for honest men,  
but Carding, Dicing, Boweling, Scat-  
ling, and Telnis playing, are not honeste  
recreations: Ergo they are not meete for  
honest men, If they be honest recreations,  
then theste is an honeste recreation, then is  
murther an honest recreation, then is whoz  
dome an honeste recreation, for thinges  
worthy like prayse, are of like honestie, and  
worthy like regarde: But Theste. Mur-  
ther, whoz dome, with other like deedes of  
the fleshe, are worthy like praise. Ergo like  
honest, and worthy like rewarde. For what  
praise is a wicked thing worthy, but the  
curse of G D D and damnation? As the  
Scribe in the nineteene of Mathewe, de-  
maunded of Christe what he mighte doe to  
haue eternall life? Christe answered, thou  
shalt not steale: Thou shalt not breake wed-  
locke: Thou shalt not kill, Nowe if the  
Scribe, or any other Christian man, will  
haue eternall life, he must obserue these pre-  
ceptes,

Math. 19.

Of small vices.

ceptes, that he be no thiefe, no whooremonger, noz no murtherer. If he bee, then let him not looke for eternall life: for hee that keepeth the commaundementes, dwelleth in God & God in him. \* Then let vs the

I.Io.4.

reason, he that keepeth not the commaundements, dwelleth not in God. But he that is a Theefe, whooremonger, or murtherer, keepeth not the commaundements. Ergo he is a theef, whooremonger, or murtherer, which dwelleth not in God: and he that dwelleth not in God, hath not life in him. \* In him is

Iohn.1.

life, and the life was the light of men, &c. Also Dauid saith plainly. \* The wicked shal

Psalm.1.

not rise in iudgement because they are alwaie deade, (saith Augustine) from God, and shal not rise to life, and he that hath not life in God, is alway addict to damnation.

Example of Caine the firste murtherer, \* which ran away from y<sup>e</sup> presence of God,

Gen.4.

in whom is life: and the whoredome of the people of Israel, which the daughters of Baab\* Num. xxv. Reade the whole Chapter. I pray thee, Judas the Theefe and

Num.xxv.

parsebearer. Now the Theefe, the whooremonger, & murtherer haue no life in God, therefore the Theefe, Whooremonger, and

Iohn.6.

Math.26.



## The Destruction

murderer, are addict to damnation, then if the deedes of the flesh (for better deedes can ye not make them, for they will in no wise agree with the deedes of the Spirit) bee worthy like rewarde and damnation: then it followeth, that they are like euil and wicked vices, like abhominable in the sight of GOD, are worthy like damnation: but Bowling, Dicing, Carding, Tennesse, and suche like actes and deedes of the flesh, are of like rewarde and damnation, with murder, whozedom, and these. Ergo they are like abhominable and wicked, that they are of like damnation is manifest. \* Where with a goodly antithesis or contrariety he pronounceth it on this sort, there is no damnation to them, which are in Christ Iesu, which walke not after the flesh, but after the spirit. Nowe saith Paule, to be in Christ Iesus is no damnation, because they walke in a newe Godly life, after the spirit fashioned, and not after the flesh, then if there be no damnation to them that are in Christe Iesu, because they walke after the spirit, it followeth on the other party, that there is damnation to them that are not in Christe Iesu, because they walke

Rom.viii.

*Of small vices.*

walke after the fleshe. But Dicers, Bowlers, Carders, Scailers, Crossers and Pilers, Tenessers, Chesterers with suche like a thousand mo, when they are in their most honestest pastime, secluding (as they saye) blaspheming, riot, and accesse, yet are they in the deedes of the flesh. Therfore is there all suche damnation after the sentence of Saint Paule, For be not ashamed hardly to number these honeste recreations amongst deedes of the flesh, til ye can by the Scripture discharge them thereof. Looke also, \* where hee maketh a difference betweene the good Tree and her fruite, and the badde tree and her fruite: and saye of an honeste hearte, in whiche of these Trees, bowling carding, with the residue of their fruites, growe. And hee saieth in the same place, that euerie Tree that bringeth not forth the good fruite, shall bee cast into the fire. \* And Paule to the Galathians, very plainly declareth the sentence of Mathew, and nameth both the Trees with their fruites, & calleth the good tree, the spirite, and the deedes thereof, the fruits of the spirite. But in those fruites shall ye finde no place for none of these deedes, the wordes are

Math. vii.

Gala. v.

## The Destruction

these: the frutes of the spirite, Loue, Ioiie,  
long sufferance, gentlenes, faithfulness,  
meekenes, goodnes, temperance. Nowe  
marke well this good tree, and shewe mee  
what fruite oz branche thereof ye can finde  
meete for to place your honeste pastimes  
good refreshing of the witte, the passing  
awaye of the time, and with riot and suche  
like vaine trifles. The frutes of the euill  
tree are these: Adultrie, Fornication, vn-  
cleannes, wantonnesse, Idolatrie, witches-  
craft, hatred, variance, wrath, strife, sedi-  
cion, sectes, enuie, murther, drunkennesse,  
gluttony, couetousnes, pride, lecherie, bac-  
biting, discord, and innumerable suche like.  
If you marke these frutes well, you maye  
chaunce to finde some bzaunches, meete for  
your purpose. Howe be it, if any man be so  
addicte to follie, that though he seeth it, hee  
will not see it, least his sinne shoulde bee re-  
proued, I shall take the paines my selfe  
(though I haue little thanke therefore) to  
set one oz twaine before your eyes, and if  
you haue any felicitie oz pleasure, in the  
searching out of the holy word of God, you  
shall very easily with your studious inde-  
uour, finde out the residue right well. First,  
what



Of small vices.

What say you to this Braunche of vnclean-  
nesse, may it not take place (thinke you) a-  
mong your vaine pastime? I suppose the  
deedes of the flesh be not cleanelly, but your  
recreations are befoze proued to be deedes  
of the flesh. Ergo your foolish vaine recrea-  
tions are not very cleanelly, therefore laye  
vp this fruite of vncleannesse, to bee one of  
your precious iewelless to serue poure pur-  
pose. How like ye also by wantonnes, may  
ye not be nūbzed well enough among your  
vaine sporte and pastime? Looke the firste  
and sowerth Chapter, where hee declareth  
howe wee should arme our selues with the  
same minde, to cease from sinne, by suffe-  
ring in the fleshe, as Christ did, and to liue  
after the wil of God. Hee addeth straigh-  
waies, that it is sufficient for vs, that wee  
haue spent the time that is past, of the life,  
after the will of the Hethen, and Gentiles,  
walking in wantonnesse, fleshely lustes, in  
excesse of wines, in excesse of eating, in dꝛō-  
kennesse, and in abhominable Idoollatrie.  
Deere Peter rehearseth wantons, to per-  
taine to the life of the wicked Gentiles. To  
lustes, Peter befoze in the seconde Chapi-  
ter saith, that they fight againste the soule:

Peter. 2.

## The Destruction

and here he saith plainly, that they induce vs vnto abhominable Idolatrie. For what can be greater Idolatrie, then to departe from the Lord GOD, through inticing of the fleshe, and wantonnesse, to cleaue to the wicked Gentiles, whiche are straungers from the life that is in god, blinded in their vnderstanding, and walking in the vanitie of their foolish mindes. \* Now good Christian Reader, according to the affection that thou hast to Gods most blessed word, search out the residue. Nowe may you expressly perceiue and see, both what Mattheu in the seuenth Chapter, meaneth by the good tree, which Paule calleth the spirite, and her fruites, doth Paule call the deedes of the spirite. Where hee excludeth the fleshe, with all her appetites, lusts, and concupiscences. And that, that Mattheu calleth the euill tree, Paul calleth the flesh: and by the fruits thereof, the deedes of the flesh. In the which is contained, all your fleshly pastimes, honest recreations, sober refreshing of the wit, with suche like. And where Mattheu sayth, that euery euill Tree shall bee cutte downe, and caste into the fire: Paule saith manifestly, that as many

Ephe. iiii.

Math. vii.

Of small vices.

many as commit suche thinges, shall not inherite the kindome of God. And to bee excluded out of the kingdome of God, and to be hewen downe, and cast into the fire: Is to taste dampnation. For howe farre was that bzaunch from damnation, that was cutte from the tree, and cast into the fire? After his fine Reins and Purple, and delicious fare, doth not the texte say, that he descended into Hell, and was soze tormented in the flambe. \* Paule also to the Ephesiens saith, that neither filthines, neither the foolish talking, neither iesting, whiche are not comely, neither any vncleane person, hath any inheritaunce in the kingdom of Chziste, and of God. And how farre is it (thinke ye) from damnation to be seperate, and diuided from the kindome of Chziste and G D D. Is there any Saluation, but in Chziste onely? Luke sayth plainly naye. There is none other name giuen vnto vs wherein we must be saued: And therefore saith Matthe we in his first Chapiter, that hee shall saue the people from their sinne. Then is there no Saluation saue onely in Chziste, then without Chziste is there nothing but damnation. And is there

Luk. vii.  
Ephc. v.

AA. iiii.

Math. i.



## The Destruction

Ioh. 1.

any life but in GOD onely? Sainte Iohn  
saith nay in his firste Chapter of his Gos-  
pell. Nowe, for as muche as there is no  
saluation but in Christ only, and no life but  
in GOD: and seeing also, that to haue no  
saluation, nor life in God, is plaine damna-  
tion, then the needes of the fleshe as your  
foresaide pastimes, are plaine damnation,  
because they haue no saluation in Christe,  
nor life in GOD, nor any inheritannce in  
the kingdome of God and Christe. Now se  
you plainelie, that these filthie deedes of the  
fleshe (as the games befoze named, when  
they are most purely vled) are of like dam-  
nation, with murther and thefte. Ergo they  
are like wicked and abhominable. At this  
time satisfie your selues (I pray you) with  
these small warninges, gentle admoniti-  
ons, and dangerous thzeatninges: and if  
ye regarde not this, then suppose not the  
contrarye, but that there shall bee a more  
weightier matter layd to your charge, and  
the spirite of Goddes mouthe shall destroy  
both you and them together. Therefore a-  
wake betime, and put from you the wooz-  
kes of darkenesse, that you may walke ho-  
nestly while it is day. \* Nowe at the laste  
you

Rom. 13.

Of small vices.

you say, for the passing awaie of the time:  
wee maye exercise such vaine pastimes  
and recreations, and that I will go aboute  
to withdraue honeste men from their ho-  
neste fellowshippes, familiare neighbour-  
hoode, neighbourly meetinges and assem-  
blies. And will also (I am sure) demaunde  
of mee, what I would honeste companie  
should doe: How I would they should bee  
occupied, and passe awaie the time, the  
howers, the daies, and the nightes: If all  
these before named pastimes, and recrea-  
tions were laied aside, I shall shortly fa-  
ciate this question, even with the saying of  
Salomon in his Proverbes, who saith Pro. 26.  
thus. Give not the foole an aunswere after  
his foolishnes, least thou become like vn-  
to him. But make the foole an aunswere,  
according to his foolishnes, least hee bee  
wise in his owne conceipt. Here may you  
perceiue (if you list) that I compt not this  
question verie wise. For the fleshely chil-  
dren of this wicked worlde, thinke this a  
right notable question. Yea, and worthe to  
be soluted and aunswered with greate wit,  
discretion and learning, when in very deed  
it is nothing els, but vnlearned and wit-  
lesse,

## The Destruction

lesse, and therefore, according to the Pro-  
uerbes of Salomon, not worthy to be aun-  
swered, leaste the foolish reioyce in his  
folly. For if this question, or such like were  
worthy aunswere, and that a man were  
bounde to satisfie them, I dare boldly saye,  
that there shoulde be more questions, then  
might well either with reason, or learning  
be aunswered. For this question is a great  
deale meeter for Ethnikes, Turkes, Je-  
wes, & Saracins, then it is for sober men,  
then it is for discreete menne, then it is for  
Christian men, or for godly disposed perso-  
nes. For will not the banketters (thinke  
ye) after their gurgitation, and rauenuous  
deuouringe of their deintie meates, and  
sweete wines, demaunde with idle bzaines  
and beallies, what shall we do all this day?  
Howe shall wee bring this long daye at an  
ende? How shall wee spende our time? Is  
not there (thinke you) good, honeste, and  
vertuous bargaines made, with, we twoo  
against you twoo, for what wager soeuer  
ye will either at Tables, Dice, Cardes,  
Tennis, or Bowles, as long as a Riall,  
twentie shillings, or fourtie shillings  
will last, or till wee go to Supper? And to  
make



*Of small vices.*

make by the bargaine, they lashe out one  
othe vpon an other, in such wise, that there  
shall bee neuer a member of Chziste, vn-  
sought, or tozne, so that it may come to me-  
mozie. Yea, the honestest man in a Towne,  
if he beginne once to face, will thinke scorne  
to be out sworne for fourtie shillings at  
Bowles, Cardes, Tables, or Dices. Will  
not drunkards also muse with themselves,  
where they may get a company meete for  
their dietie, to passe away the time, in glos-  
sing and gulling, either at such time as it  
were more meete for them to please their  
Lorde God. If they bee of the Spirituall  
sorte, with labouring in the sacred worde  
of God, to feede their flocke on the Sab-  
both, or holie day next insuing: Or if they  
be of the lay sort, to be occupied in his mi-  
sterie, or occupation for his household, or fa-  
milie: or else at such time, as it were meete  
for sober, discreete, and honest men, to be at  
their rest: For the which thing, G D D  
made the nighte: What doe poore labou-  
ring menne, that haue twoo or thzee Chil-  
dren, and nothing but their manuell, and  
handy crafte, to succour them selues, their  
wife and family. Will not they (think you)  
also

## The Destruction

also studie to riotte aboute streetes, and lanes, searching out a companie meete for them, in Alehouses, and beere houses, and inuente how they may bying the day at an ende, and occupy their time in riot and gaminge, their Wives and Childzen in the meane while at home, crying out for victualles, and can get none, for the good man of the house, hath bestowed al his mony, so waresly at Dice & Cinck, or haue at a loz at the Spades, Heartes, Dyamondes, & Clubbes, and commeth home at nighte, with as many faces as a Sheepe, and can speake neuer a good woorde, neither to Wife nor Childe, nor yet notwithstandinge, muste it bee called an honest pastime, and sober refreshinge of the wit. And thus doe they passe awaye the time, the howeres, the dayes, and the nightes. And why is this vice so slowly defaced? Because that in the minds of the Starres, the Moone shineth very darkely, and they are both guiltie of one offence, so that if the heauens woulde redresse these vices, the members would aunswere. O Hypocrite, cast out the beame that is in thine owne eye firste, that thou maieste perfectly see, to pull out

out the moate, that is in thy brothers eye.

\* For what do we, but that wee see it firste Luk.6.  
spring from you? Well, you wotte what  
I meane, amend, it therefore in time, least  
you chaunce to get an afterclap, I meane  
the Sworde, Pestilence, or Dearth sente  
from God, for the correction of the same.

Will not the Whoremonger allowe  
with him selfe, howe he maye bestowe the  
time, to obtaine his fleshly and filchie pur-  
pose of an Harlot? Will not the theefe like-  
wise, and Scailers and Cuesazoppers of  
mens houses, perpende and waite within  
them selues, where they maye bestowe the  
time to obtaine their praie, put man, wo-  
man and childe, in soxe feare and dread, and  
many times in ieopardy of their lues?  
And now at the last commeth forth these  
sober men, with their honest felowshippes,  
some time from their couches befoze they  
haue giuen God thanks for their rest, and  
as soone as they haue said good morrowe  
to their neighbour, doe demaunde of him  
what they may do, to passe away the time,  
till they goe to dinner. And some to make  
the matter sure, smite by the bargaine ouer  
night, to be in a readinesse against the next  
mor.



## *The Destruction*

morning . Some at their vnthankfull  
Breakfast or dinner, shall couenaunt, to  
prayse God all the day vnto night for his  
abundant benefites, with blasphemies,  
periuries, and abhominable othes, in their  
honest pastimes? Call you this your neigh-  
bourly meetings, assemblies, honest neigh-  
bourhood and familiar fellowship to passe  
away the time? Consider (I pray you) what  
a wicked rable ye haue annexed vnto you.  
For in that demaund will theeuers, whores-  
mongers, murtherers, drunkards, railers,  
scoffers, villains, slaues, Iesters, & scorers  
be partakers with you. And think you that  
this is not a blessed cōpany, to be matched  
withall, in these shameful and detestable vi-  
ces of the flesh, Might not a man (if neede  
were) aske you also this question, whether  
all thinges be so surely staied, so circum-  
spectly ordered, so warely prouided for, and  
in such pure state, that there may so great  
leasure be had to suche vanities of pastime,  
to the dangerous losse of time, so pretious  
a Jewell? Is all (thinke you) so rightly  
handled, both towards God and our neigh-  
bour, that each of these thinges set a parte,  
ye may freely apply your mindes, to dal-  
lying

lying with wanton sports and gamening?  
Is the true worship of God so maintained  
in all places, that there lacketh nothing to  
bee redressed therein. \* And will you yet  
aske me, howe ye shoulde bee occupied and  
passe the time away, if suche vanities were  
laide aside? Is the worde of the most high  
God, purely, sincerely and truely preached  
in all Congregations, \* and euery Church  
rid of a Papist, and a true Preacher in his  
rowme? Is true praier, that shoulde incense  
vs, with ardente affection to our heavenly  
fathers will, allowed for his anointed Chri-  
stes sake, exercised aright in all places? Is  
blasphemie so well abated, \* that there need-  
eth no reformation for it? Is Hypocrisie  
and the straunge worshipping of the true  
God, with the obscuring of daies, times  
and monthes. \* And the holding in of the  
people, \* with suche trifles as can not abide  
cleane taken away from the Christen con-  
gregation? Are Burroughes, Villages,  
Townes, Corporations and Cities, in-  
dued with sober, graue and prudent officers  
and Counsellors, \* abhorring avarice, co-  
uetousnesse, seeking the publike & common  
commoditie, handling the Lawe in the true

John. 4.

Marke. 19.

Exod. 26.

Gal. 4.

Esa. 1.

Exod. 13.

# The Destruction

Leuittic. 19.

Andol

Leuitic. 19.

Exod. 22.

Actes. 6.

Exod. 22.

Hiero. 33.

Exod. 22.

fear of G O D, without respect of per-  
sons. \* Are tables so indifferently used, with-  
out favouring of the poore, and honouring  
of the mighty in righteous iudgemente,  
\* without rewardes, giftes and bribes, that  
no man hath cause to complaine? Is the  
povertie so honestly provided for: both in  
meate, drinke and clothe, and houses found-  
ed for the sicke, sore, blinde, deeme and  
lame, with honest pencions pertaining to  
the same, and the Deacons appointed for  
the purpose, being men notable in woorde  
and wisdom, and of honest report, and full  
of the holy ghost: meete for such a needefull  
business and necessarie office? Doe the Cu-  
rars so tenderly fauour the flocke of the  
Lorde, without haucke making of the  
same: preaching to them the pure and sin-  
cere truth and veritie, without faining  
fables, Tales or lies: \* Conuerting the  
hearers both with woordes and life, see-  
king the health of his poore afflicted, com-  
forting them that be in heauines and care,  
binding up the wounded hearts, preaching  
deuocion to them that be captive, decla-  
ring the acceptable yere of the Lorde, and  
the feareful day of vengeance of our God.

Are



Of small vices.

\*Are there suche honest and godly scholes,  
and places of vertuous and godly exercise,  
in Corporations, Burrowes, Townes and  
faire Cities, \*for the byringing by and ho-  
nest nartering of Children, and their Tu-  
tours and Scholemasters, \*cried by men  
of grauitie and pure literature, in what  
kind of doctrine they exercise them, either  
with suche learning as shall afterwarde  
make for the glorie of our heavenly father,  
and the edification of the Congregation of  
Christs flocke, or in such wicked doctrine,  
as shall pertain to the subuersion both of  
themselves and of the commonwealth, (for in  
them is the expectation, as well of vertue  
as of vice in all Realmes) as is the due in-  
quisition of the same made in all quarters.  
Is there also diligent search in all places,  
for false waights and measures: that men  
buyinge and selling, susteine neither da-  
mage nor losse \* Is there such loue amon-  
gest neighbours, that every man would no  
worse to his Neighbour, then to his owne  
heart. \* And if it doe happen or chauce  
that any persone breake loue, so that arise  
vartance, discorde, debate and hatred dooe  
rise and growe betweene Neighbour and

Esa. 12.

4. Regum. 16

4. Reg. 1.

Prouer. 16.

Mach. 7.

## The Destruction

Neighbour, are the Curats (for the which thing they receiued that same appellation) or the eyes of the Parish (otherwise called, in our Phrase of speeche, the heades of the Parish) ready (as their due tie is) to reconcile and to bring this putrified wounde to a concord. \* In these things, with many other, bee in such case that in none of them there needeth reformation: there maye the more libertie be giuen, to your honest recreation and sober pastimes. But if they be not done, take heede how ye medle with the other honest recreations and pastimes. For remember that ye are they that muste beare the greate charge and burden of the people. \* Vnto whome, for conscience sake, the people must be in subiection. \* Forasmuche as yee haue the ouersight of them, and ought so diligently to studie and waite for them, as if you shoulde giue accompte (as you shall in deede) for the soules of subiectes. Therefore beware, that ye maye make that greate accompte, with ioy and not with greefe. \* Nowe, therefore dooe I soze muse, how this question (except it were by the priuie suggestion of Sathan, \* worke of all mischefe) coulde sinke into any honest,

Math 5.

Deut. i.

Rom. 13.

Heb. 13.

Gen. 3.

*Of small vices.*

honest, and specially, into anye Christian mans stomacke, to demaunde, what they should doe, or how they should be occupied, if these sinnefull pastimes (otherwise called honest recreations, were laide aside? If you would be as diligent to demaunde how ye should liue well, howe you should behaue your selues to please God, howe ye might remaine in the feare & dread of God, as ye are to inquire for suche vaine trifles: oh Lord what a worlde should we then haue shortly? And in conscience, I suppose, that this is the moze meeter question of bothe, for a Christian man to demaund. For with what face, darest thou enterprise, to inquire how thou shalt consume the day, in suche wicked pastimes: with the abominations that longeth thereto (as the blasphemie of Gods moste holy name, drunkennesse, excessse, with many other moze such like) seeing and considering, that thou art not certaine, nor sure to liue the halfe day? Dost thou thinke it no daunger, to fall into the handes of the Lord, \* Hast thou no moze dread of him that is able to kill both thy body and soule, and to caste them both into Hell fire? Nowe ponder (I praye thee)

Hebrwes. 10.



Math. 24.

the Sacred Scriptures that followe, what occupation and businesse, ye should by their counsaile haue, if these foolishhe pastimes were set a parte. \*Matthewe saith, walke because you knowe not what hower youre maister will come. Of this be you sure, that if the housholder knewe, what houre the thiefe would come, he would surely watche and not suffer his house to bee broken vp. Therefore be ye also readie. For, in an hower as you thinke not, will the Sonne of man come. Heare ye this ye sluggardes? Matthewe biddeth you walke: ye will say. Wee are neuer disposed to sleepe, then when wee are at Tables, Cardes, Dice, Bowles, Tennis, or Chess. I graunt that to bee very true. But will that businesse please your heauenly master, when he cometh soudainly vpon you? Matthew would haue you as diligent to prepare, against the coming of the Lorde: to banquish and drine away, the assautes of the Diuell, as the housholder is diligent to prepare Weapons against the coming of the Thiefe that would break vp his house. And would the housholder (thinke you) fall to Cardes, Dice, Tennis, or Bowles, if hee knewe when

Of small vices.

When the theefe would come vppon him &  
Matthewe saith plainly naye, but hee  
would wache saith he, if he knewe wher  
howet the theefe would come, and prepare  
weapons to keepe him off. And wilt thou  
(seeing thou art vncertaine, when the Lord  
wil come as the householder is, what houre  
the theefe wil come) apply thy self to Dice  
Tables, and Cardes, and suffer the house  
of the living God to be broken up? For the  
temple of God is holy, (saith saint Paule)  
whiche are yee, \* and thinke ye that there  
ought not as greate studie to be taken, for  
to defende the house that God made to his  
owne similitude and likenesse. \* And redee-  
med with his precious death. \* From the  
snares of the wicked, against the coming  
of his maister: as there ought to bee for an  
house, that is made of Lime and Stone,  
and is in subiection to euery tempest of wa-  
ter and wind: The which also was build-  
ed of a sinner, I man, and payed for, with cor-  
ruptible siluer and golde, that at his dying  
day, shall bidde his maister adewe, and ne-  
uer doe him pleasure after. The instru-  
ments that ye must prepare, to keep away  
the Theefe, against the your Maisters com-  
D.iii. ming

1. Cor. 3.

Gen. 1.  
1. Pet. 1.

## The Destruction

Luk. 13.

ming, are not Bowles, Dice, Cardes, Tables, Bowls, Kniues, Tennes, Balles Chessmen, Counters, pailed Groates, Coppes and Scourges, with suche thousande moe, whiche the Dewill hath inuented, no, no. Sainct Luke in his thirteene Chapiter, telleth vs of other maner of instrumentes, to passe awaie the time with, then these bee, hee saith with a deepe stomacke, take heede, watche and praie. for ye knowe not when the time is, & that I say to you, I say to you all, watch, Luke would haue a Christian mans instrument to occupie him selfe withal, and to passe awaie the time, to consist in watching and praiping, and the fleshly children of this world would haue it to consist in Dicypng, Cardypng, Bouling, and tennes plaiping, thou wilt saie that will irke, and wearie one, euer to bee watching and praiping. I saie vnto thee, that of the aboundance of the hearte, the mouth speaketh, for a good manne, out of the good treasure of his hearte, bringeth forth good thinges. \* As to dooe all thing what soeuer they goe aboute, either in woorde or deede, in the name of the Lord Iesu, giuing thanks to God the fathers  
by

Math. 12.



Of small vices.

by him: And to applie themselves, to watching, praying, and reading of the sacred Scripture: as the fruits that spring out of the good treasure of their heartes. But an euill manne, out of the euill treasure of his hearte, bringeth forth the euill thinges, as Dicynge, Carding, with such more a great number. For, if he had any better treasure, lying in his hearte, he woulde surely bring it forth. But hee hath no better, that he can take a man of truste, therefore euill as they bee, so he uttereth them: For as they lye Canckerfretted at his hearte, so hee laiceth them forth, take them vp who list: therefore of thyne owne mouthe I iudge thee. Thou euill seruaunt, canst thou finde in thy hearte, to passe away the time with Cardes, Tennesse, Tables and Dice daye and night, without wearinesse and care? And sayest thou, to watche and praye, and to be giuen to the wholsome meditation of Gods woorde, will wearie any man? Seeing the firste is a broad path, leading to destruction, the whiche the vniuersitie gamesters, can finde out readily enoughe. The laste is a verie narrowe path leading to life and saluation, \* the whiche is not yet Math. 7.

Luk. 22.

treden out of them: for it is vnsearched for. Luke in the twelſe Chapter alſo ſaith, Let your loynes be girt rounde about, and your lightes burning, and your ſeues ready like men, that waite for their maſter, when he commeth from the wedding, & as ſoone as he commeth, and knocketh, they may open vnto him. Blessed are thoſe ſeruauntes, whiche the Lorde when he commeth, ſhall finde waking. Here I thinke Chriſte borroweth a ſimilitude of them, that in the night time, uſe to prepare themſelues in a readineſſe, againſt their maſters coming home from the wedding, becauſe he woulde haue them ſo handſomly girt, that they may walke with the leſſe let and impedimente. But I thinke, if we ſhoulde walk in the night, after our honeſt paſſing away of the time, to meete with our maſter, we had neede I ſuppoſe to be well couered about our heades, leaſt the Winde makes our braines diſſy, and wee ſtagger out of the right pathe, and reele like night riotours, and dronkardes, and they that walke in the night. For the moſte parte uſe to carry lighte with them (ſpecially if they fetch home any greate manne) for in the  
broad

broade day, they vse to carry no lightes (as  
the superstitious sort haue vſed now of late  
daies: and as ſome yet at this preſent doe,  
if they were well ſought out) for no better  
will their curates teach them: but to light  
Candelles in the cleareſt Sun ſhine in the  
pere, and ſticke them vpon poſtes, ſtooles,  
and walles, before Idoles, to ſhewe them  
lighte, and yet they themſelues with their  
Idols remaine ſtarke blinde. What thinke  
you that theſe lightes bee, that yee muſte  
meete him with Cardes, Tables, or Dice,  
and other ſuch like trumperies? Surely  
they ſhall ſhew a faire light. And as well  
ſhal he welcome you with them, as he did  
the ſine fooliſh virgines, which had no oile  
of their owne, but when Chriſt came, they  
were fainte to goe a borrowing, and when  
they came and knocked, were ſhutte oute of  
the doores, \* Beware ye paſſe not awaye Math. 25.  
the time ſo long with ſuche vaine follye,  
that your good workes bee to ſecke, and  
then ye knocke tarde at Heauen Gates, and  
for lacke of knowledge, ye be ſhut out at the  
doores. Take heede in time, for thoſe ſer-  
uaunts ſhall be bleſſed, whome the Lorde  
when hee cometh, ſhall finde waking.  
Saith,



## The Destruction

Luk. 12.

1. Thes. 5.

\* Saith, that the daye of the Lorde, shall come as a theef in the night, for when they shall sleepe, peace and no danger, then cometh there on them sodaine destruction, as the trauayling of a woman with childe : & they shall not escape. Heere ye this ye blasphemers : Heere ye this thing, ye wicked gamesters : Heere ye this thing, ye wittie and fleshly children of this worlde : Now gue too, apply your busines, to the Cardes, Tables, Dice, Tennis, Chesse and Bowles, as fast as ye can : for the Lorde will come at your pleasure, when ye will, and not before ye will haue him come. So will the thiefe come and reauue vp your house, and not before. Plie your busines, as faste as ye can : haste vp your wickednesse, and let not for it : neyther care for any threatenings at Gods mouth, for he is too weake to perfourme his promise. But of this be ye sure, that as iustly as a teeming Woman that is with childe, must needes suffer the trauaile thereof, whether she will oz no, and can not auoyde it. Euen so, thinke not the contrary, but when the Lord cometh, yee shall bee taken as hefti ndeth you, and shall not escape, but as yee haue wrought the  
works

Of small vices.

woorkes of your bodie, so must ye (spite of  
your guts) appeare before the iudgement  
seate of Christe, to giue your accomptes,

\* Be patient and settle your heartes, for  
the comming of the Lord draweth nigh. 1. Cor. 5.

Behold the iudge standeth before the doore.

Jacob. v. Here James plaiceth the bug with  
you, and in a maner, mouthe to mouthe: he

maketh him to knocke at the doore of your  
conscience, that yee shoulde in time, if it

might bee, withdraue youre selues from  
such vanity. Is it meete thinke you to passe

awaie the time with such trifles, when the  
iudge standeth at the doore? but if ye will

needes vpon suche foolishnes not withstan-

ding all these comminations and threate-  
ninges, beware I saie, for the comming of  
the Lord draweth nigh. \* Bee sober and

watche, for your aduersarie the deuill as a  
roaring Lion, walketh about, seeking

whom he may deuoure: whome resist, sted-

fast in the faith. Who is this, saith Peter,  
that prouoketh you to this wicked inuen-

tion, that ye demaund so wittely what wee  
shall dooe, if these vaine pastimes were

laied aparte? hee saith plainly that it is  
the Deuill, who goeth roaring about see-

king

1. Peter.

## The Destruction

king whom he may denoure; where doth he searche to denour you? in your faith saith the Apostle, for if ye apply your selues to the seedes of Faith, withoute the whiche (saith Paule) it is impossible to please God. \* As to purenesse of living, \* to the forsaking of the Diuell with all his workes, \* to followe the deedes of the Spirit, \* Then forthwith rageth the aduersarie, then fumeth the diuel, then seeketh he whom he may denour. But follow the appetite of the wicked flesh, and satiate her luste and desire, and ye shall be his faire Childe, ye shalbe Chikens meete for his owne tooth, he shall stroke your heades, and make very muche of you, for ye are well worthy, seeing ye are Seruaunts meete for suche a maister. \* Dice, carde, tennes, booke, playe and Chess, with al other fleshy pastimes, day and night. Lay on othes, teare GOD with al his holy members as final as heares to Bod. And the diuel will neuer hinder you, neuer roare at you, he will neuer seeke who he may denour: for he hath you faste knitte to the seedes of darknesse. And keepe you still in the same, as children of disobedience. \* And what needeth the Deuill to seeke

Hebr. 11.

Luk. 1.

1. Pet. 1.

Gala. 5.

Psal. 14.

Rom. 13.

Ephe 2.



Of small vices.

seeke for them, seeing they seeke so faste to  
runne to him, with the passing awaye of  
time, in suche vaine spoyres and recrea-  
tions of wit, and solacing of the minde:  
Therefore after the counsell of Peter, bee  
sober and watche yet a very little while,  
and he that shall come, will come and will  
not tarry.\* He will not tarry (saith Paule)  
againne or two at the Tables, Cardes,  
Chesse or Dice, and then haue with ye, say  
you, passe away the time at your pleasure  
applie your selues to such vanities as long  
as ye list, demand what ye shoulde doe,  
how ye shoulde spend the time, if these wic-  
ked gaminginges were laide aside, as often  
as you list: Paul maketh you a plaine an-  
swere, that he that cometh, wil come, and  
will not tarry. For if with all expedition &  
readines, he would haue his disciple follow  
him, when he intended a matter of no lesse  
goodesse, then necessarie: as to burie his  
father.\* He graunted him no libertie, but  
commaunded him, to followe him straight  
waie, and to suffer the deade to bury their  
dead. And thinke you that he will tary your  
leasure, till ye haue plaide againe or twoo,  
in a matter of wickednesse that defaceth

Hebre. 2.

Math. 8.

Gods

## The Destruction .

Gods glorie (for as much as it is a deede  
of the flesh) and preiudiciall to the edifica-  
tion of our neighbour: no, no. He that com-  
meth: will come and will not tarie. There-  
fore if thou wilt knowe, how thou shouldest  
be occupied, if these, vaine pastimes were  
laied aside, resorte now and then, yea, ra-  
ther continually, \* to the moste whollsome  
word of God, and there meditate and exer-  
cise thy selfe, and if thou canste not reade,  
then let thy Seruantes or Children reade  
vnto thee, if none of them can reade then  
feare the vengeance of G D D, for thy  
negligente bringing by of them. For the  
good Tree shall be knowen by his fructe,  
& the bad tree likewise. \* And Paule com-  
pteth him that prouideth not for his owne  
and specially for them of his hould: to  
denie the faith, and to be worse then an in-  
fidell. \* And to the Galathians\* hee calleth  
the hould of faith, that in Timothe hee  
called his owne hould. Let therefore  
your Youth bee godly instruct. For as the  
common bimpode is, suche a Father suche  
a Sonne, suche a Maister, such a Seruant:  
and as the head of the hould is, so are  
the members \* And Dauid also, calleth the  
familie

Iosu. 1.

Math. 7.

1. Tim. 5.  
Galat. 5.

3. d. 1. M.

Psalme 8.

*Of small vices.*

familie blessed, that feare the Lorde. \* For Psal. 126.  
in the verteous nourtering of the childezen,  
consisteth the quietnesse of all Realmes, &  
namely in such as are made vnto the simi-  
litude of their Lord God. Therefore in  
season, let them taste of the sweete word of  
God, and saucur of the kingdome of hea-  
uen, \* that they in the same holy word, com- Psal. 33.  
forte both you and themselues. And as I  
saide vnto you, if ye list to knowe howe to  
passe away the time: buisie your mindes  
in the Sacred Bible, and taste howe plea-  
saunt the Lorde is. \* And when ye haue sa- 1. Pet. 1.  
ciate your mindes therein, fall to praier  
and supplication, and desire thy almightie  
Father, who fulfilled the whole somme of  
his worde, in his sonne Christe. \* That for 1. Tim. 1.  
his reuerence and worthinesse, he will illu-  
minate the eyes of the fleshly heart, that  
thou maiest obtaine the perfect sence of the  
same. \* Then marke what vocation thou Psal. 118.  
art of, If thou art the cheef ruler of the peo-  
ple, and the principal among the members  
and the head of the congregation. I exhort  
thee, for conscience sake, let neuer this que-  
stion enter into your stomacke, to demand  
what shall we doe to passe away the time



*The Destruction*

in trifles of follie: But rather ponder these three things, what knowledge is there in our Realme, if that bee wanting, fall to dreaming with Salomon that wise ruler, and God shall appeare, and giue you your request, therefore inquire for knowledge, and ye shall haue it abundantly, and the things also that ye require not, shall bee giuen vnto you.\* Therefore looke diligently, what knowledge raigneth in your Realme: Then marke what feare of God there is in you, to de late the true woord of God, and what an heart you haue to maintaine the same. For the feare of God is the beginning of wisdom. And therefore, ye that be the gouernours of the people, feare God, and ye shall ratifie the things that be good.\* Thirdly, mitigate your hearts, and subdue your mindes, hauing no respecte vnto the sublimitie, and superiortie of your state, in comparison to your subiects, but rather in subiection to your Lord G D D, And marke well that you are ministers, yea, ministers I say to him, vnto whome you shall make a straight accompte.\* And here remember, that in as much as ye are the ministers of G D D, God hath giuen you

3.Regum.3.

Prou.1.

Eccle.15.

Heb.13.

Of small vices.

you a sword in your hand, to deface malefactours, and to preserve the innocent. Therefore, occupie it to Gods glorie. And to the subuersion of the bloudie kingdome of Antechriste: after the example of king Ihon. And all wee your true louing subiectes, will hartely maintaine you, with our praiers to god, who alwaies preserve you. \* And here rest & quiet your selues, to the glorie of G D D: for in these three things, are many things to be wailed. If thou bee a Spirituall iudge of Christs flocke, or a superintendent of his congregrtion. As it meete to demaund, how thou shalt passe awaye the time, if such vaine pastimes are laied a side? No, no, there should bee no suche vndiscrete wordes or language, and specially among suche persons. For, your communication, is a soze incitation to the common sorte of the people: For of your wordes do they wholly depend. The more pitie, if it pleased God: without they were as the wordes of God. \* You reioice verie much, to haue taken your power and authoricy of Peter, & learne ye these lessons of him, then am I deceiued? For I am sure, he made no such answer vnto Christ, Iohn. 10.

Rom. 13.

4. Reg. 10.

1. Tim. 2.

1. Peter 4.

Iohn. 10.

## The Destruction

when he demanded of him, whether he did loue him or no. He answered him, yea Lord, thou knowest that I loue thee, If ye compt Peter to be your predecessor, then follow the ensample of him & loue Christ. What must ye doe then, if ye loue? Muste ye apply your selues to Dicing, Carding, Hunting, and Hauking? No, that is not the way to follow Peter. What then? Feed my sheepe, saith Christe to Peter. Nowe then, if ye loue Christ with Peter, ye must with Peter feede, feede, not Palfreyes, Geldinges, Horses, and a kennell of Dogges, but my sheepe, saith Christ. In deede Christe, often times by a certeine metaphor, and phrase of speaking, doth mutuate and bozowe, the vnreasonable, for the reasonable, as it appeareth in the xxi. and also in the tenth of sainte Iohn, where he saith, a good Sheeheard will giue his life for his Sheepe. Yet all the world in a manner will testifie, that he died neither for Sheep, nor Oxen.\* But for the Christian Congregation he died, So when he commanded Peter, and you in Peter. (if ye be his true successors) with pasce, pasce, feede, feede, that ye shoulde feede that Congregation, the which

Ihon. 10. 21.

1. Corith. 9.

Esay. 50. 3.



Of small vices.

which he died for, that his beloued spouse,  
the holy Catholike Church, of the which he  
is the heade. \* But I pray GOD, ye feede Ephe 6.  
them not as the Prophete Ezekiell in his  
xxiii. Chapter speciſieth, ſaying. Wo bee Eze. 30. 4.  
vnto the Shepheards of Iſrael, that feede  
them ſelues: ſhould not the Shepheardes  
feede their flockes: Ye haue eaten vp the  
fatte, ye haue clothed your ſelues with the  
wolfe. The beſt feede haue you ſlaine, but  
the flock haue ye not nourished: The weak  
haue ye not holden vp. The ſicke haue ye  
not healed, the broken haue ye not bound to  
gether. The outcaſtes haue ye not brought  
again. The loſt haue ye not ſought, but  
churliſhly, and moſt cruelly haue ye ruled  
them. Theſe thinges are right contrary,  
and cleane beſide the commandement, that  
Peter receiued of our Sauour Chriſt. For  
he commaunded him to feede the flocke  
and not eate away the Fatte from their  
beardes, and feede them ſelues, and (in the  
meane while) let the flocke ſtarue for lack  
of foode, This is not to feede of loue, but of  
compulſion. \* Not for Chriſtes ſake, but  
for the beallies ſake. Mark now Ezechiels  
Prophesie with a ſingle eye: and fulfill the  
1. Peter. 5.  
Phili. 3.  
E. iii. things

## The Destruction

things that hee, with the residue of the Prophetes appointeth you, and ye shall finde moze necessarie things pertaining to your office, then to cast holie water, and deale holie bread, or to bidde fasting, or holie daies on the Sondaye. For if you looke well on youre duetie, and ransacke euerie corner thereof, none otherwise, then ye shall at the compting daie, giue an aunswere therfore. We shall (if ye haue anie conscience, or any dread of God before your eyes) haue smale affection to demaunde, how yee shall passe awaie the time, if these vanities were laid aside. But in no wise how soeuer ye do, whatsoeuer is writen, or spoken vnto you, take litle heede to your selues. But yet I saie, beware against y<sup>e</sup> time, & haue your aunswere in a readines, when it shalbe said vnto you, giue accōpt of thy Bailiwiki: for thou maiest no longer be Bailife. \* Therefore bee not offended, although I write the trueth, for ye knowe where the woordes be contained: not in my imagination, but in y<sup>e</sup> sacred Scripture. If ye be offended therewith, remember that God and his woorde are all one. \* Nowe conclude the sequele your selues, for ye know my minde. If thou  
be

Ezech. 3.

Luke 16.

Iohn 1.

*Of small vices.*

be a temporall, or secular iudge, remember wel that then there is no time reserved, for thee to demaunde, howe ye shall passe a- waie the time in such trifles of follie: but rather daie and night, ponder and weigh Mich. 2. what is lawfull & right. \* In your iudge- ment be equall & righteous: and diligent- Hierem. 5. ly learne out the truthe. If ye haue execu- ted the lawe vnrightheously (the which of it selfe, is verie iust and true) learne nowe to doe right, applie your selues to equitie, de- liuer the oppressed, helpe the fatherlesse to his right: let the widowes complaint come before you. \* Remember that ye ought to Esaie 1. be learned, ye that exercise the lawes vpon the earth, least ye perishe from the right waie. \* So that by such knowledge, ye may Psal. 2. discern, neither to fauoure the poore, nei- ther to honour y<sup>e</sup> mighty, but to pronounce the iudgment of the lord, and to iudge your Neighbour in righteousnesse. \* Nowe, Leuet. 19. weigh these thinges a right, and exercise them according vnto your office, as ye shal giue accompte for it, at the laste daie when ye your selues shall bee iudged, as ye haue iudged other. \* And ioyne a christian mans Luke. 6. life thereto, that is, to serue God in holinesse



## The Destruction

Luke. 1.

and righteousness, al the dayes of your life.

\* And then marke in what corner of a pure conscience, thou shalt demaund howe thou shalt occupie the daies and nights, to passe away the time. If thou bee of the inferiour sort, and of the bulgare companie, thou hast thy dnetie shewed thee befoze: Sauing this one thing remaineth, that ye must consider in as muche as ye are subiectes, ye muste liue in all submission, and lowlinesse, and in true obedience toward your rulers and gouernours, as Paul plainly recordeth to the Romanes, \*

Rom. 13.

Let every soule submit himselfe vnto the authoritie of the higher powers. Here God excepteth no man, no not him, that weareth three Crownes at once, noz none of his rable, bee hee spirituall or tempozal, if he be comprehended vnder the name of a subiect (as all men be, sauing the Rulers only.) For that Paule here calleth euery liuing soule: menne that are expert in the Hebrewe tongue doe call it euery liuing man. Now of the triple crowned gentleman, that Antichrist of Rome be a lyuing manne (as I thinke he is, without there bee an alteration made in nature, as there hath befoze this time bene in his predecessour)

*Of small vices.*

deceffour) he must by the rule of Paule,  
put of his Crownes, and laye them at the  
tempozall rulers feete. And fall to repen-  
taunce, that by his vsurped power he hath  
suffered so many of his superiours to kneel  
and to kisse his filthie feete. And therfore in  
this behalfe, I compte him, as I doe all o-  
ther of his order beside, very Subiectes,  
euen equall with them, that are of the low-  
est sorte, of the tempozaltie: yea equall with  
them that ought to washe mennes Feete.

And therfore as many of the subiectes, Ihon. 13.  
must liue in lowlinesse and iust obedience  
vnto their rulers and gouernours, yea, al-  
though they be infidels. \* And to this doeth Ihon. 13.

Peter well agree, saying, submit your sel-  
ues vnto all maner of ordinance of manne  
for the Loxs sake. &c. So long as they or-  
dain nothing contrary to the expresse word  
of GOD. \* If they doe: yet resiste them

not with power of violence, but with the  
word and patience, \* but be thou stedfast in  
the promise, \* and suffer for conscience sake  
Iere. 30. 6.  
Math. 5.

For he that resisteth, shall receine to him-  
self damnation: for as muche as he resisteth  
the ordinance of God: \* I would therfore  
that our spirituall Father should take heed  
Roma. 13.

## The Destruction

Math. 26.

Rom. 6.

1. Peter 1.  
Gala. 5.

Colloſſ. 3.

in tyme, and put his Sword into the Scabbarde againe. \* For without the great mercie of God, they are all damned with the deuill of hell. Now therefore I exhorte you by the mercifulnes of God, and by that affection, that ye haue to be buried with Chriſte in baptiſme. \* And in that ye deſire to be holy as he is holy, in al maner of conuerſation, \* auoide the wicked dedes of the fleſh. \* And if ye be riſen again with Chriſt, ſeeke thoſe things which are aboue, where he ſitteth on the right hand of God. Set your affections on heauēly things, & not on earthly things. And backbite not this poore & ſimple inuective, againſt theſe ſwarmes of vices if yee do, marke where ye reprehende it, and conferre the Scriptures withall, for in a maner without Gods woorde is nothing ſpoken. Then if the ſcripture be true (as I truſt ye will graunt no leſſe) beware yee reſiſt not the truth againſt our conſcience: but rather fortifie it to your power and ſtrength, to the glory of God, and to the ſubuerſion of vices. And thus I commit you to the woorde of his grace. God ſaue t<sup>e</sup> Queene and her moſt honourable Counſell, with the whole Commons.

Amen.



## Of small vices.

A fewe verses against, pastimes and foolish play,  
Which comonly are vsed vpon the Sabbath day.  
And other dayes to oft, in towne and in Citie.  
Whereby men are vndone, the more is the pitie.  
And on the Sabbath dayes, the Lord is more dishonored.  
Then on the working dayes the more to be lamented.

Keepe the Sabbath day, that thou sanctifie it : As the Lorde  
thy God commandeth thee. Deut. 5. 8.

**R**efraine from play,  
Vse more to pray.  
Leaue off from gamning,  
Gods booke be reading.  
The bowle is tosse,  
reading is losse.  
Some folowe the pipe,  
to make sinne ripe.  
For cardes some call,  
from grace they fall.  
For dice some crie,  
from vertue they flie.  
They vie them then,  
like no good men.  
No sample at all,  
of Luke nor Paul.  
Nor of Gods Church.

such workes to worch.  
Vaine things are vses,  
good things refused.  
No thing but paine,  
thereby you gaine.  
The Lorde hath blest,  
his day of rest.  
The Sabbath day,  
and not your play.  
To leaue your will,  
to serue him still.  
In holines,  
and righteousness.  
Which in his sight,  
is good and right.  
Amen say pee,  
so let it bee.

*The Destruction*

**B**ETTER it is with God to talke,  
then throwe A boule & after him walke.  
Better to pray vnto the Lorde,  
than flapp the Cardes vpon the bourde.

Better Gods wondrousse workes to tell,  
then for to leade A dawnce to hell.  
Better to thanke him for his grace,  
than with lightheads to tread such trace,  
Better to giue God laude and praise,  
then for to walke such childish waies.

No good man willl the worst thing vse.  
and the better alwaie refuse,  
The company that doe entice,  
To such pastime, they are vnwise.

They that after gaming do rake,  
deuotion in them doth flake,  
Experience doth proue the same,  
to vse it then, men are to blame.

If men theron once set delight,  
for Gods word they care not a mite,  
Nor yet for wife nor childe one whit,  
it doth so rob them of their wit.

*Of small vices.*

Is that good that mens minds doth draw,  
from the loue of God, and his law,  
What men best loue, they doe attend,  
That is their play, to the daies end.

Till midnight some will not departe,  
because they loue it with al their heart,  
Beware then that you doe not make,  
an idol thereof, and God forsake.

With all our heartes we should God loue  
from thence your play then quite remoue  
What men best loue, they do obey,  
which is their luste to wanton plaie.  
If to Gods loue they were well bente,  
they would keepe his commaundement.

They that do loue their God Aright,  
will kepe his saboth with all their might.  
Therefore the Deuill doth drawe Awaie,  
mens minds from God by foolish plaie.

A foolish thing, wee maie it call,  
no profite comes thereof at all.  
But manie euilles thereof Arise,  
as swering, cursing, and couetise.

After



## The Destruction

After their neighbours goods they gape,  
yet lose their owne, such is their happe.  
Then do they fret, swere, chafe, and curse,  
til neuer A groate is in their purse.

And so by coueting of gaine,  
their play doth plague thē selues amaine.  
And not them selues alone, but many,  
as wife and childzen, if they haue any.

By which meanes they are left so poore,  
that they must begge from doze to doze.  
And saie our father by his plaie,  
hath lost his goods and ours Awaie.  
Or els we might haue honestly,  
bin married, and eke marie.

But now we are cleane caste Awaie,  
through Idle hand, and foolish plate.  
Is not this good pastime thinke ye,  
that bzinges so manie in penurie.

I thinke Gods worde doth not Allowe,  
such mispent time. youre minde say you.  
Vf God do not allowe such waies  
why are they vsed nowe Adawes.

*Of small vices.*

Do men thinke they shall prosper well,  
that so despise the Lords counsell.  
No no : They that seeke his kingdome,  
vpon them shall his blessings come.

Therefore such as vse Cardes and Dice,  
though some be riche, they are vnwise.  
More fooles they may be called in deede,  
then some with cocks combe on his head.  
Which will not dice his pennie Awaie,  
but keepe it for A rainie daie.

Daies be appointed oft to plaie,  
but non at ail to faste and praye.  
Good men haue fasted oft, wee vnder,  
but pleasures nowe posses mens minde.

By play men fleshly lustes do nourishe,  
god is forgotten and sinne doth flourish.  
By fasting men their lustes suppress,  
Whereby vertues in them increase.

To faste and praye commaunded is,  
of God : so is not plaie I wis.  
Their pleasure then alwaie they take,  
and cast Gods lawe behinde their backe.  
And princes lawes you knowe of trouth,  
by

## The Destruction

by such ill men are set at nought.

By play our youth is made as wilde,  
as euer was colte ruuning in fielde.  
No marueile though they wanton are,  
to folowe plaie, is all their care.

And cheiflie for to leape and dawnce,  
that man to woman, may let & prauence.  
And eich another then imbrace,  
to warme their fleshlie lusts Apace.

And laie their lippes ech one to other,  
no signe of good chaste minds my brother.  
And that their dities do bewraie,  
that the fidlers to them do plaie.

The filthiest they can deuise,  
to quicken their sprites, is all their guise.  
So filthily they vse their follie,  
When they shuld kepe gods saboth holy.

Yet oft they saie, wee thinke no ill,  
therefore thus answere them I will.  
And saie, then are you stockes and stones,  
thou liest they will say by cockes bones.



*'of smale vices.*

Angles you are not I am sure,  
but flesh and of corrupt nature.  
To vse such trickes, and thinke no ill,  
that can not be, say what ye will.

A pride also, is in their hearts,  
that can so nicely play their parts,  
They looke a loft, they flout and floske,  
fewe shall scape them without a mocke.

Enuy also, thereby doth hatch,  
when one doth take anothers natche.  
So many sinnes thereof do breed.

I thinke the deuill the daunce doth leed.

Youth are brought vp, to sport and game,  
but to lerne good, they take great shame.  
The mo Sundayes there come you see,  
more wilde and wantoner they bee.

And yet they like well of their case,  
and neuer call to God for grace.

And if Gods word their rudenes blame,  
they laugh, and scoffe, and scorne the same.

Howe long will ye in scorning wise,  
bee vnto knowledge enemies.

*F. i.*

*When*

*The destruction*

When on you comes destruction,  
I will sayth God laugh thereupon.

Parentes therefore regarde your charge,  
let not your youth so run at large.  
least you be plagued, as Delye was,  
father and sonne for your trespasse.

God will not prosper them ye knowe,  
that follow their lust, and not his lawe.  
This word therefore, is euer true,  
pleasure is enemie to vertue.

What men best love, they do obey,  
which is their lust to wanton play.  
If to Gods loue they were well bent,  
they would keepe his commandement.

They that do loue their God a right,  
will keep his sabboth with al their might.  
Therefore the deuill doth draw away,  
mens myndes from God by foolish play.

A foolish thing, we may it call,  
no profit comes thereof at all.  
But many euilles thereof arise,  
as swearing, cursing, and couetyse.

After

of small vices.

After their neighbours goods they gape,  
yet lose their owne, such is their happe.  
Then do they fret, sweare, chafe, and curre.  
till neuer a groat is in their purse,

And so by coueting of gaine,  
their play doth plague the selues amaine.  
And not them selues alone, but many,  
as wife and childzen, if they haue any.

By which meanes they are left so poore,  
that they must begge from doze to doze.  
And say our father by his playe.  
hath spent his goodes, and ours away,  
Or els we might haue honestly.  
bene married, and eke marie.

But now we are cleane cast away,  
through idle hande, and foolish playe.  
Is not this good pastime thinke ye,  
that bringes so many in penurie.

I thinke gods worde doth not allowe,  
such mispent time, your minde say you,  
If God do not allowe such wayes.  
Why are they bled nowe a dayes.



### *The destruction*

Do men thinke they shall prosper well,  
that so despise the Lordes counceill,  
No, no: They that seeke his kingdome,  
Upon them shall his blessings come.

Therefore such as vse cardes and dice,  
though some be riche, they are unwise.  
More fooles they be calde in deede,  
then some with cocks combe on his head.  
Which will not dice his peny away,  
but keepe it for a raynie day.

Dayes be appoynted oft to play.  
but none at all to fast and pray.  
Good men haue fasted oft, we fynde,  
but pleasures nowc possesse mens mind.

By play men fleshly lusts do nourish,  
God is forgotten, and sinne doth flourish.  
By fasting men their lusts suppress,  
whereby vertues in them increase.

To fast and pray commanded is,  
of God: so is not play I wis,  
Their pleasure then alway they take,  
and cast gods lawe behinde their bake.

*of smale vices.*

Among such men saith Esay,  
are lutes, harpes, wine and hermonie.  
But Gods worke they nothing regarde.  
their plague thereof shall be full harde.  
Their glory shalbe captiuitie,  
their pride, with thirst marred shall be.

Much time ill spent, when play is sought,  
wherin much good there might be wrought  
Unto our neighbours many wayes,  
or else sing Psalmes vnto gods prayse.

If to sing Psalmes be lothsome gear.  
then vnto God small loue you beare.  
The cardes and dice men do apply,  
and gods word out of memoꝛye.

Play thou the knaue, nowe come an ace,  
such wordes they multiply apace.  
Which sauiour not of the newe man,  
but of the olde corrupt Adam.

Christ neuer did nor taught the same,  
to vse it then, men are to blame.  
Small signe of christianitie,  
to followe the worlde in vanitie.

*The destruction*

If men in play once take a taste,  
that must go forth though thrift do waste.  
Yee, playe doth so mens mindes bewitch,  
though they in goods, and lands be rich.

That solde for money by and by,  
whose it shall be, the dice must trye.  
And so good fellowshippe it is thought,  
till lousie begger hath them caught.

And then for debt tyed vp in chayne,  
and so in prison to remayne.

Or else the galous ente their way,  
for making shift for coyne to play.

No man therefore in his right witte,  
will company with them a whitte.

Lesse they at last, sing well a way,  
we are vndone by wicked play.

Is he not then a wicked wight,  
that doth alway both day and night.

Suffer his house to be a denne,  
for a sort of i ngodly men.

There to vndoe, and robe eche other,  
which God seeth well, beloued brother.  
And so I trow they do assay,

from



of small vices.

from Christ, to giue their soules away.

Unto sathan, D lothsome place,  
nurse of much ill, and boyde of grace.

Where there is wrought, all men may see,  
the workes of Infidelitie.

Also the deuill doth keepe, no doubt,  
ill rule at home, while they be out.

For seruants alway, good and bade.

Will follow stil their their masters trade.

No childe of God, I tell you plaine,  
will suffer the deuill so for to regine.

He seekes you all for to deuoure,

let God be then your gouernour.

That he in all your hearts may write,  
his law wherein gods flocke delight.

Then shall you see playnely I trowe,  
how ill the time you do bestowe.

Seruing your fleshly appetite,  
and nothing sauouring of gods spirite.

For Christes spirite doth leade aright,  
to vertues loze euery wight.

*The destruction*

And he that hath not Christes sprite,  
is none of his, saint Paul doth write.  
Christ being lost, the deuill is founde,  
see howe you fall vnto the grounde.

Wee rather downe from heauen to hell,  
leauē off betimes, least ye there dwell.  
Which is ordayned from the deuill,  
and such as follow him in euill.

Thus men oft times are brought to bale,  
vnder colour of an helpe ale.  
The deuill he is a subtile childe,  
all Adams broode he hath beguilde.

He chargeth himselfe to an Angel of lighte  
Deceiuing men by euery flight.  
Howe shall we scape by night or day,  
his traps are set in ech mans way.

Though men do say, play is not euill,  
Ambrose saith, it came from the deuill.  
Is it not true that he doth say,  
from heauen I trow, is leaders the way.

To vse such things on the sabboth day,  
prouokes gods wrath wholoener say nay.

Syth

of ſmale vices.

Syth to gods honour play is a let,  
his fauour thereby, howe ſhould we get.

Agayne ſome ſay, playe is no ſynne,  
for all the worlde doth walke there in.  
The worlde doth all men to it locke.  
and Chriſt hath but a litle flocke.

Paul ſayth come from the worlde away,  
and follow Chriſt without delay.  
Such lightnes doth not him become,  
nor doth belong to his kingdome.  
That which doth not the head become,  
of the members, ſhoulde not be done.

If that of euery idle worde,  
we giue account vnto the Lorde.  
Much more for all ſuch miſpent time,  
which alſo is offenſiue cryme.

Men ſee not howe they go aſtray,  
turning their loue a contrary way.  
Then proue your ſelues from day to day,  
whether ye loue God more thē your play.

So ſhall you ſee you do fulfill,  
your pleaſure more then God his will.

The



*The destruction*

The godly do in God delyte,  
and study his lawe day and night.

To serue him alway, while they liue,  
and not against his lawe to striue.  
He that loues God aboue althing,  
good works not play, he wil forth bring.

I tell you playne that God aboue,  
requires of vs a greater loue,  
Then that we should the Sabbath day,  
bestowe our time in wanton play.

In dawncing, bowles, and vaine pastime,  
where by our mindes, from God decline,  
As when the Jewes made holy day,  
to a calfe they be game to play.

Saint Austine saith that on that day,  
better it is to plow then play,  
For play doth moze allure mens minde,  
From God: then worke, this may ye find,

For men at worke be sobernes,  
but in their play, wanton lightnes.  
Sobernesse Chyist doth teach in deede,  
but lightnesse scripture doth forbid.

The

*of small vices.*

The godly man hath euer care,  
least in lightnes the diuel him snare,

The vngodly without all care,  
are caught therein, or they be ware.

The snare layd forth, the baite is brough,  
then make they hast, y they were caught,  
And out of it they can not goe,  
vntil they crie Alas and wo,

A doctour saith read it you may,  
we play the painymys on the sunday.  
For when religion should be knowne,  
by play it is quite ouerthrowne.

For gods word sowne in the heart to grow  
is choakt by pleasures this ye knowe,  
So that such hart, no good forth bringes,  
but naughtie, vaine, and filthie thinges.

Obteind with toyle, and charges greate,  
brynging their bodie's al one a heate,  
Not like a rest to God most holpe,  
but a turmoile of fleshlie folie.

To foolish play men haue such loue,  
nothing from it their hearts may moue,

## *The destruction*

For when to church they come to praye,  
their mynde is alway on their play.

Saying the priest doth vs great wrong,  
his babling keepes vs from play to long.  
Some say make euening prayer shorfe,  
that we agayne, were at our sport.

So when our father they recite,  
God may say goe thou hypocrite,  
God saith in vaine you worship me,  
saith that your heartes farre from me be.

Men pray in wordes, thy kingdome come,  
and also Lorde, Thy wil be done.  
Yet sathans will, they do mainteyne  
in deedes: all men may see ful playne.

For when from Church againe they go,  
their folly still they runne vnto.  
So that gods worde is out of thought,  
that they heard at church, is set at nought.

So that by play, mens mindes are led,  
from God at Church, and other stead.  
Gods honour on the Sabbath day,  
that haue they turned, to wanton play.



*of smale vices.*

Prefering play, aboue gods worde,  
agreat offence against the Lord.  
Thereby continuing to this day,  
in blockish ignozance alway.

They that by prooffe this can not finde,  
euen wilfully they be starke blinde.

The ignozance of God his word,  
is cause of errour, saith the Lord.

All that men do withouten faith,  
is sinne, for so the scripture sayth.

The true belecue they must needes want,  
that of Gods worde are ignozant.

Thus may they see, is custome playne,  
doth bring vertue into disdaine.

So long time they haue gone awyle,  
that the right way they can not spie.

A grieve it is to leaue their folly,  
that they might keep gods sabboth holy.  
If it gricue them God to obey,  
then are they quite out of his way.

Then with saint Ambrose let vs ende,  
and say such play come from the fiende.

To

*The destruction*

To haue our mindes occupied still,  
on play: and not to do gods will.

When Israel had made holy day,  
to a calfe they began to play.

And so their God they did forsake,  
beware such match you do not make.

Pray we that God make vs to feele,  
his goodnes toward vs so weele.

That we may on the Sabbath dayes,  
leauē play, to yeld him his due prayse.

That in our sabboth some likeness  
may be to euerlasting blisse.

Which God of vs would haue here begon,  
and finish in the world to come.

When we with him shoulde reigne in blisse  
where ioy continually is.

*FINIS.*

Some man tell mee without delay,  
what cause there is to maintaine play,  
and specially the Sabbath day,

A stumbling block it is to all,  
many by it from God doth fall.

of smal vices.

Yet many strue it to maincaine,  
to whom all warnings are in vaine.  
God giue them all a better minde,  
for vnto God they are unkinde.  
Which saith remember, forget not,  
to keepe holy thy lordes sabbot.

The ende of al things, is at hand. 1. Pet. 4.

A foole hath no delite at all,  
in any vnderstanding,  
Vnto onely in the thing that shall  
be to his heartes reioycing. Psou. 18.

All froward thoughtes that do arise,  
from God they set aparte,  
Vertue refozmeth the vnwise,  
take it therefore to heart, Wisdome. 1.

For as much as Christe hath suffered  
for vs in the flesh, arm your selues with the  
same minde, for he whiche suffereth in the  
flesh, cesserth from sinne, that hence forward  
he should liue as much time as remaineth  
in the flesh: not after the lustes of men, but  
after the wil of God. For it is sufficient for  
vs, that we haue spent the time that is past  
of



## *The destruction*

of the life after the will of the gentiles: walking in wantonnes, lustes, in excesse of eating, in excesse of drinking, and in abhominable Idolatrie, And it seemeth to them a strange thing, that you runne not also with them vnto the same excesse of riot, And therefore speake they euil of you, which shal giue accounts to him that is ready to iudge quicke and deade. 1. Pet. 4.

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